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day, June 26, Wednesday, - June 30,
day, July 10, Wednesday, - July 14,
day, July 24, Wednesday, - July 28,
day, August 7, Wednesday, - August 11,
day, August 21, Wednesday, - August 25,
day, September 4, Wednesday, - September 8,
day, September 18, Wednesday, - September 22,
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Also, Agents for the American Home Missionary Society. Our language was, "if the course of the A.
H. M. S. in extending aid to churches in the slave-
holding states, shall not be found to differ mate-
rially from the principle unanimously asserted
by the Convention, the great body of the Con-
gregational churches will unite as heretofore in
sustaining that time-honored institution."]

To the Editors of the Independent.

In some remarks on the recent action of the Congregational Convention, which appeared in *The Independent* of last week, there seems to be a misapprehension of one part of the proceedings. The Convention expressed their views very clearly on the course which missionary societies should pursue in sending ministers into slaveholding communities. The remarks alluded to, convey the idea that the course pursued by the Convention will retain the Anti-Slavery supporters of the American Home Missionary Society. On that point will you allow me to speak a word?

The Convention is not the same body as the Home Missionary Society. Of course the sentiments uttered by the Convention may not coincide with the views of the conductors of the Society. It is possible that the Convention may have expressed opinions which the Society rejects. In that case, the course which the Convention pursued will not tend to increase or retain the friends of the Society.

Whether the Convention and the Society agree or disagree, we are yet ignorant. The Convention have declared that *only* such ministers should be sent into slaveholding states, as will so preach as to enlighten men's consciences on the subject of slavery, and bring about the "*speedy abolition* of that stupendous wrong." The American Home Missionary Society never has taken that position, so far as the public know. No resolution or action of theirs has ever befallen such a purpose as one which they had adopted. The Convention say that they *ought* to pursue a certain course: the Society have never said whether they would or would not. For many years they have employed missionaries in slaveholding states; the churches have never been informed whether those missionaries are instructed to aim at the speedy abolition of slavery or not. If not so instructed, then the resolution of the Convention would tend to diminish the friends and funds of the American Home Missionary Society.

But if the Society should frankly adopt and avow the principles laid down by the Convention, then would Anti-Slavery men come with their donations more numerously than ever. Until that is done, it cannot be expected they should aid a Society which does not explicitly carry out their cherished principles.

PASTOR.

For the Independent.

"MOTHER, MAY I GO TO THE HEATHEN?"

Such is the question, it appears by the report of the meeting of the A. B. C. F. M., which has been asked by a Christian daughter of a Christian mother, and answered in the negative. And why was she refused? Because of the unhealthiness of the climate whither the daughter yearned to go; and the long separation; and the privations of the missionary; and the life of dependence she must lead, perhaps returning in poverty and infirmity to her native land to spend a few last years of old age, forsaken and forlorn. This is not the lot the maternal imagination had sketched for her darling. Not for this has she been sent to "one of the first schools in the city"; hundreds of dollars expended upon her music and hundreds more upon the languages; not for this has she been dressed in the most delicate fabrics and taken to the most fashionable watering places: not for this has "Mamma" cultivated the acquaintance of gay and worldly people who are "in society." Hear what she says to her husband as they talk over Lizzie's request.

"Really, James"—it is a member of Christ's Church who is speaking—"really, James, I am sorry we took Lizzie with us to the meeting of the Board. We have had a long conversation this evening, and do you know she wants to go on a mission?

"On a mission—our Lizzie—never!"

"I knew you would say so. I told the child you would never consent to it. The idea of her beauty and accomplishments being thrown away in Hindostan or Persia! She does not know what she asks. Besides, she is our eldest, and I cannot part with her. Just as she is old enough for a companion, to give her up would really be too trying."

"Yet the missionary work is languishing for want of laborers, and who knows, Elizabeth, but God requires this of us?"

"My dear husband, there are others who can go. I cannot spare our Lizzie."

Ah, would that mother hesitate to "spare" her child should a very rich and fashionable man from New Orleans, or even California, claim her daughter's hand! Would anything then be thought of the climate; of the parting; except as every parent must feel when she gives her child to another's keeping! With what pride would the "trousseau" be displayed, the bridal presents enumerated. "It is an excellent match for dear Lizzie" would still every murmur at the loss of her society.

Is this, oh mother, fulfilling the vow you made at the baptismal altar? You were comparatively poor then. The little darling—how lovely she looked to you—had no magnificence surrounding her. The young lawyer could not afford to keep his carriage—"nurse carried the baby"—but as you stood there with the husband of your choice and saw him place in the minister's arms the precious charge, your cup of happiness seemed brimming over. You prayed heartily that your Savior would accept your offering: that your first-born might be his.

That prayer was answered. Your child loves and serves God, and she has heard *His* call to go to the heathen. Dare you refuse her? Why did you not reach forth and take the infant from the minister? How could you consent to give her to God? It is now *too late*. The offering is accepted; the fire hath descended; let her go.

Is she beautiful and graceful? The fair face will win her favor among the barbarous people where she dwells, and the winning grace of her manners will, unconsciously to themselves, induce many to listen to the precious message she bears. Is her voice cultivated, her musical taste refined? Will that voice sound less sweet to her Savior as it leads the sacred songs of the missionary band at Oroomiah or Madura, than it does as the notes float around your splendid drawing-room? The knowledge of languages which she has gained, how useful will it make her in the missionary field! In short, is she "a lamb without blemish"? do you recollect that the God of Israel ever required such from his people? And under this new dispensation, will you offer less to Him who gave *his own life for you?*"

And oh! mother, believe those who have gone far hence to the Gentiles—their God never forsakes them. They leave their father's guidance and their mother's love, and they find all *more* than made up to them. Never has any been known to regret on earth the sacrifice. Said one, who wears now the martyr's crown, "The Lord Jesus is so kind in fulfilling his promises that I can truly say I rejoice in Him 'with joy unspeakable and full of glory.'" "The happiest day of my life was the day I sailed out of Boston harbor, and I have been growing happier ever since." And think you any one regrets in heaven? Is there among the blood-bought throng *one* note of lamentation for a beloved and luxurious home forsaken for Jesus? No, no, the discipline of missionary life is severe, but there are baptisms of blood in Christian lands. I write what I feel. Time was when *I* longed to lay down my life for Christ. But my friends said No. I was too buoyant; too enthusiastic; I must wait till my judgment was matured. I waited; lost my constitution; received enough Providential discipline to make any one "perfect through suffering," and now as I hear the Macedonian cry, and feel that I am too old to say, "Here am I, send me," I pity the dying bed of the mother who withholds her daughter when God calls. I *almost* pity that parent's entrance into Heaven. Surely such will be saved "as by fire."

EDITH.

For the Independent

THE AUTOBIOGRAPHY OF A MINISTER.

God has many strange ways of bringing his servants into his vineyard, and I have thought at times that the means by which I was first led to give my labor to his cause were somewhat peculiar. I had been flattered by my dear mother, that I would one day "*wag my head in a powpit*," according to the phraseology of my Scottish brethren, but many days passed over my head without any appearance of her motherly thoughts being realized. True, her notions had taken possession of my mind, so that my abiding impression was that certainly I would yet be a minister, and preach to my perishing fellow-beings the tidings of the kingdom. But there were impediments in the way. My father was immersed in the pursuit of the world, and he had no idea of any of his sons being otherwise employed than he had been. He was therefore decidedly opposed to my being so unprofitably employed as he had come to think preachers of the Gospel generally were.

Subject to his opinion, business was my province. To business I must devote myself, and I did follow the course he marked out for me; but my mother's dreams clung to me still. I plodded and plodded on in the course my father's prudence marked out, but my mother's notions never left me for a moment. I was willing to follow my father's prudential counsels, but they had no charms for me. They were a necessity with which my heart had no sympathy. My mother's oft repeated wish, and her fondly cherished hope, that her son would yet stand up as a herald of the everlasting Gospel, had a hold on my mind, which a father's counsels could never permanently dislodge. My mother died; but her wish was indelibly stamped upon my mind, and her death gave it strength and purpose. I thought mayhap she is yet hovering o'er me, and knows my movements, mayhap she is permitted to watch near me, and if so, then her glorified spirit will rejoice over me if I do give myself to the Lord, and resolve to carry out her fondest wish, by devoting myself to his service in the ministry of the word.

Such were my daily meditations, but they went no further. Week passed after week, and still I was as I had been, a busy worker in the world's hive. Yet I had made a profession of my faith. Jesus was indeed precious to me, and his service was to my mind the highest, as it was the holiest, to which man could aspire; but still I seemed hedged up; there was no way, as it appeared to me, open, for carrying out my sainted mother's wish, and my own growing desire, to be employed in God's service, and to speak of his love, to my perishing fellow-men. Nevertheless it was the burthen of my prayer; I longed for it, and the thought of my dear mother's hope never left me, but added its mystic power to my own aspirations.

Many a Sabbath had passed over me, since my mother was laid to rest among the clods of the valley, and still I saw no likelihood of her prayer or my wish being answered. I had diligently plied every spare hour in improving my mind, and adding to my knowledge. I prescribed for myself a theological course, and steadfastly pursued it. Still I was buffeting the air, as I thought, for every outlet seemed hermetically sealed against me.

Late on a Sabbath afternoon, when I had been engaged with my brethren in commemorating the dying love of my adorable Redeemer, and was retiring from the chapel, Deacon Finlay, a true disciple of the Lord Jesus, tapped me on the shoulder, and said he wanted me to go with him. He gave me no hint as to the purpose he had in view, and I asked no reason; for he was so entirely a man devoted to his Master's work, that the idea of questioning him as to his object never for a moment entered my mind. Nay, I was gratified that he had pressed me into his service, for I knew that it must be for a good end he had spoken to me, and I was willing, aye, heartily willing, to be one of his many servants in the work he was unceasingly engaged to promote. He said nothing to me, as we passed on from the chapel, further than this, that he was going to visit some old friends of his, and wished me to accompany him. We threaded some of the old streets of my native city, Edinburgh, passed down the High School wynd, and up Blackfriars wynd, till we came to a low passage on the right hand side of the latter wynd. Into that passage he went, and I followed, wondering where the good man was leading me, and utterly ignorant of his purpose. The passage led into a small court in the rear of what had been, in the days of old, the city palace of Cardinal Beatoun; but all its pomp had forever passed away. It was a dark and dismal court, and smelt of dampness and poverty; but my devoted guide passed on. He was familiar with the place, though it was new to me, and he made his way to a low door on the right side of it, and entered a dingy dwelling, which had no window to light it; but he was quite at home. The house was well known to him, and he entered, calling on me to follow him. I did so, for I would have followed him anywhere, because I was sure that, strange as the place might appear, it was the love of Christ and of souls that led him to it. It was truly a gloomy room; a truckle bed occupied one side of it, a few chairs were visible on the other, a huge fireplace, with a scanty fire, took up another, and the door, with an upright press, made up the last. Over the fireplace a little lamp shed a feeble light over the apartment, in the middle of which a small table stood. Deacon F. had acted as one who knew the place, and turning to the right, he addressed an aged female, who sat on an antique chair, and whom I had not before seen. "Well, my old friend, how are you to-night? how is your husband? are all our friends acquainted that I am to have a meeting here?" To these queries, all spoken at once, the old woman answered in the affirmative, and the good deacon rubbed his hands, and looked the very image of gratification. I was a bewildered bystander; all was as yet a mystery to me. But by and by in came an old man with a stool, and was welcomed by my worthy conductor with a kindly greeting. His health was inquired after, and how he had been since the last Sabbath. Then another came in, bringing a stool also. Then came old women, in a steady stream, to every one of whom good Deacon F. had a kind word to say, as he led each to his or her appointed place. This went on for some ten minutes, till the room was well filled with such an assemblage of old and infirm folks, as I had never before seen gathered together. I had begun to guess the nature of the meeting, but still I was ignorant of the part I was to take in it, till, when the room was quite full, the deacon addressed the strange audience, and said that he had brought a young minister, a friend of his, to see them, and he hoped all would pay attention to the services we were about to engage in. Dark as the place and humble as the people were, my heart throbbed, for I had had some faint misgivings that I was destined to take a prominent part in the proceedings. I was now made aware of this, for Deacon F. rose and said, "We shall now enter upon the services by singing to the praise of God:" and he whispered to me to give out a few verses of a psalm. I did so, and the good man, acting as clerk, led the singing with his whole heart. When this was done, he asked me to read a passage of Scripture, and I did so. Then I was requested to call upon God in prayer. Then another psalm was sung, and he then asked me to give them a kindly and savory word of exhortation. I was altogether in his hands; I had been taken unawares. Yet as God enabled me, I spoke to the aged audience of the love of God in Christ, and besought them, one and all, to look to the Lamb of God as the only hope set before the guilty children of men. Then I was requested to call upon God for a blessing on his word, and a concluding psalm was sung. I was amazed, and nearly overpowered. I had heard much of Deacon Finlay's works of faith and labors of love, but I had no conception of the field in which these were exercised, nor of the extensive machinery his Christlike spirit had set in operation, in order to meet the wants of a neglected population. But now all was revealed to me, and I blessed God in his behalf, thinking, however, that having now fulfilled his wish, I was free, for a season at least.

But it was far otherwise. Deacon F. had had his eye on me for some time, and he had determined to press me into his Master's employment. So, when the service was over, what was my astonishment when he turned to the people and said, "My good friends, my young friend here intends to come to you every [illegible] day, as he has done already. He will never disappoint you, and you must never disappoint him. You must encourage his young heart in his Master's work." To this a ready answer was made, and a punctual attendance promised.

When we got out into the court or yard, the good man said to me, "Now, my dear young friend, you must excuse me; but it is in this way I catch disciples by guile; but I will not ask you to work without wages. I send no man a warfare on his own charges. I will give you the wages I have got myself, and it is this: '*He that watereth others, shall be watered also himself.*' These are Christ's wages, and he is a good paymaster; he will never defraud you."

I was content; and for many a Lord's day I met my aged audience. This was my first introduction to the ministry, and on my way homeward, gratitude to God, that he had opened a way for me, though a humble one, to speak of the love of the Lord Jesus, filled my heart, and my eyes ran with tears, for now my mother's prayers seemed answered.

In my next I will pursue my narrative.

GAIUS.

THE CATHOLIC INQUIRER.

[Translated for *The Independent* from the Italian.]

To the Editor of the Freeman's Journal, New York:

I was born of Catholic parents, and was consequently educated catholically. The paternal home, while I lived in it, which was till the year 1849, was from morning till night an admirable echo of litanies and rosaries: there was no room which was not garnished with Madonnas, Agnus Dei, angels and saints. But since the last Italian revolution has condemned me to exile, and by the force of circumstances I have been obliged to seek an asylum on these hospitable shores, I cannot guarantee that all at home proceeds on the same footing as formerly. In my father's house no meat was tasted on Friday or on Saturday; all the fasts enjoined by the church were strictly observed. During Lent my father (who is a Lombard), wishing the family to eat meat, paid the tax fixed by the Catholic apostolic papal church, which permitted him for this money to do that which it had prohibited. The paternal property was burdened with pious donations in favor of some church or another; and my father, like a good Catholic, punctually performed the duty of making the payments every year. Not a month passed but my mother and my grandmother (unfortunately now no longer living) caused a dozen masses to be said—and how well they were paid for!—to refresh the souls of the dear departed. In short there were no religious observances which my family did not scrupulously observe; besides which, the *tridui, novenæ*, sermons, indulgences, &c., for my mother and grandmother, were never-failing treasures whence the priests enriched themselves. In short it would be difficult to find a family more religious than mine—it was the very type of Catholic perfection. Therefore I grew up in a very deluge of religious practices. I was barely fifteen years old when I passed whole hours in church, waiting at the mass My mind was a reservoir of orations, which I remembered like a parrot, without understanding their meaning. My very scribbling was Catholic—crosses, cups, altars, candlesticks, Madonnas, saints, &c.—and not satisfied with the masses at which I assisted in church, on going home I celebrated others in the house.

These particulars may seem unimportant, but I have indulged in them to show from habit how far Catholicism had penetrated into my very marrow. Every one knows how difficult it is to efface the impressions of one's youth, and I had taken such a taste for masses, that when I grew up I made them matter for serious reflection. I asked of myself, What is the mass? Of what use is the mass? Alas! my inquisitiveness has been punished. I read some books (not of philosophy, mind ye) to enlighten me; but instead I find myself more than ever enveloped in darkness.

I resolved, while in my native land, to propose certain questions to some reverend bishop or archbishop, but I was informed that it was prohibited (especially in Italy) to enter into theological discussions, and that I should run the risk of being put in prison. Strange logic, I thought, to punish a person because he desires instruction. Subsequently I discovered that what I had been told was perfectly true; and I discovered that to contend against the Court of Rome was not only breath wasted, but was a serious crime; and that for whoever strove to raise himself from the slough of ignorance there were ready the spiritual anathemas of the Pope, the houses of seclusion, the maritime galleys, the gibbet, shooting, shells, cannon, and rockets. Influenced by so many logical and persuasive arguments, I made a virtue of necessity and was silent; but nevertheless my doubts were not satisfied—nay, I believed less than ever, since I considered that to induce people to believe the truth there could be no necessity to use measures of coercion and points of bayonets.

Now I have recourse to you, reverend theologians of the *Freeman's Journal*; to you I address myself, hoping that you may be animated by apostolic truth, may desire to show that the Catholic priests of America are not tyrannical like those of Italy, and may dissipate this unpleasant darkness from my mind by the bright rays of your wisdom; and be assured that if you succeed in enlightening me, I will proclaim *urbi et orbi* that in a country where least I expected it I have been converted, while you will be able to boast of having brought back a lost sheep into the fold.

1. Do not, as is your habit, set up a cry against irreligion and heresy: you would commit a folly—because I neither attack nor combat your principles. I only expose some simple doubts, in the hope that you may clear them away; and besides, invectives are not arguments.

2. Lay aside the doctrine of your doctors, who often contradict each other, and who being mere men are liable to err, such being the lot of human nature; but convince me rather by the authority of the Gospel, which is the fountain of eternal truth, because it emanated from the infallible spirit of God, and is the immutable basis of our religion.

3. In citing the passages of the holy Scriptures, be cautious not to trample under foot the word of God. Refrain from your usual commentaries in fanciful and metaphorical significations. Neither stretch out nor cut short the word of the Lord, right or wrong, to make it suit your purpose. The Gospel is in itself as clear and lucid as the light, and I have no occasion for you to explain to me the nature of light to enable me to see; therefore, in the same manner, I have no want of your commentaries to enable me to understand the Gospel.

Desirous, therefore, of knowing the use of so many masses, I had recourse to the Council of Trent, in the catechism of which I discovered that the mass is celebrated "*that the church might have a perpetual sacrifice with which to give satisfaction for our sins, and by which our Heavenly Father, so constantly offended by our wickedness, might be brought from anger to mercy,* from the severity of a just castigation to clemency."*

Therefore since, according to the Council of Trent, the mass is a perpetual sacrifice by which our sins are atoned—a sacrifice which appeases the wrath of God and renders him merciful and clement, by the same reasoning our sins, without the mass, would not be atoned for, nor would the anger and severity of God be appeased.

It is useless, O reverend theologians of the *Freeman's Journal* to remind you that in the sacrifice of the mass, the passion and death of Jesus Christ are performed over again to redeem humanity and to open the gates of heaven; nor is it necessary for me to remind you that during this renewal (according to the Romish church), Jesus Christ descends from heaven on the altar to endure again mysteriously his passion and death. You know the disputes and the difference of opinion of the councils upon this subject, some of which denied that Jesus Christ descends from heaven on the altar; but finally the point was decided by the Council of Trent, which decided that every time the priest celebrated the mass, the Lord must without fail descend from Paradise; so that if in one day one hundred thousand masses should be said, Jesus Christ is obliged to descend one hundred thousand times in one day, and one hundred thousand times a-day does he renew mysteriously his passion and death. And I repeat, it is by these daily and continual sacrifices that, according to the Council of Trent, our sins are wiped off, and God passes from his just wrath to his divine clemency; and we sinners, instead of suffering our merited chastisement, receive the heavenly pardon.

Now, according to my limited understanding, O venerable theologians of the *Freeman's Journal*, it seems to me that the doctrine of the Council of Trent is false and anti-evangelical. Perhaps I am mistaken, but it is precisely on that account that I desire to be enlightened and to be put in the right road.

It appears to me that the doctrine of the Roman Catholic church is false and anti-evangelical, since from many passages of the Scriptures it is shown that to atone for the sins of men and to appease the just wrath of God the single sacrifice of Jesus Christ at Golgotha was sufficient; therefore, that every other sacrifice which man might make is but a slight offered to Jesus, inasmuch as by that man would sow his own redemption, and would regard the sacrifice of Jesus as insufficient, which would be base ingratitude, and would tend to rob him of the merit of our salvation. Such must be the result of the perpetual sacrifice of the mass which the Council of Trent has declared to be indispensable. Let us see what St. Paul says:

"By the which will we are sanctified through the offering of the body of Jesus Christ once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified; whereof the Holy Ghost also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days, saith the Lord; I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more."

Nor is this the simple opinion of St. Paul because he spoke not as a mere man, but by the inspiration of the Holy Ghost. This the Apostle explains very plainly in another passage.

"Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others (for then must he often have suffered since the foundation of the world); but now once, in the end of the world, hath he appeared, to put away sin by the sacrifice of himself. And as it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many: and unto them that look for him shall he appear the second time, without sin, unto salvation."

Here, then, O reverend theologians of the *Freeman's Journal*, are two doctrines in direct contradiction—the one Scriptural, the other Roman Catholic. The Scripture says that Jesus Christ, by his sacrifice of himself, has wiped away the sins of the world, and has appeased the wrath of God, and that no other sacrifice is required. The Roman Catholic church declares the perpetual sacrifice of the mass necessary to wipe away our sins. Moreover the Bible says that *Jesus* Christ came upon earth to offer himself as a sacrifice *once*, and that on his second coming it would be to judge the world.

* See Catechism or Instructions of the Council of Trent, published by order of Pope Pius V., and by his order translated by the Padre Alessio Figliuli. Edition of Venice, page 216.

Nevertheless the Council of Trent, and therefore the Roman Catholic church, makes him descend every day a thousand and a thousand times—which is a direct contradiction of Scripture.

Now of these two doctrines one only can be true, and the other must be false. To doubt the doctrine of St. Paul is to doubt his inspiration and the divine origin of Scripture, and consequently to undermine the foundations of our religion. Therefore the false doctrine must be that of the Council of Trent as clear as 4 and 4 make 8. Therefore not only is the mass not comprised in the Gospel, but it is in direct contradiction to it. Now it should be known to you, O reverend theologians of the *Freeman's Journal*, that whosoever disseminates doctrines contrary to the Gospel, is a heretic and an infidel. It appears to me that the Council of Trent has fallen into that error, and I think everybody else who has any common sense must think as I do.

But I do not pretend to decide anything, O reverend theologians of the *Freeman's Journal*. I ask for your explanations on these points; only remember that if you do not succeed in proving that you are right, and the Gospel, and St. Paul, and the Apostles are all wrong, then the people will call your mass an ingenious invention to make money out of the poor simpletons who place faith in you. But if you prove that the Gospel is wrong, then I promise every day to hear a mass. O Catholic priests, I ask you to explain by your learned theology these matters to my disturbed mind; thus you who are such supporters of order may restore order in my conscience.

[To be continued.]

For the Independent.

CHRIST'S VOICE IN THE SOUL.

"Come ye yourselves into a desert place and rest awhile,—for there were many coming and going, so that they had no time, so much as to eat."

Mid the mad whirl of life, its dim confusion,
Its jarring discords and poor vanity,
Breathing like music over troubled waters,
What gentle voice, O Christian, speaks to thee?

It is a stranger—not of earth or earthly,
By the serene, deep fullness of that eye,—
By the calm, pitying smile, the gesture lowly,—
It is thy Savior as he passeth by.

Come, come, he saith, into a desert place,
Thou who art weary of life's lower sphere;
Leave its low strifes, forget its babbling noise,
Come thou with me—all shall be bright and clear.

Art thou bewildered by contesting voices,
Sick to thy soul of party noise and strife?
Come, leave it all, and seek that solitude
Where thou shalt learn of me a purer life.

When far behind the world's great tumult dieth,
Thou shalt look back and wonder at its roar;
But its far voice shall seem to thee a dream,
Its power to vex thy holier life be o'er.

Then shalt thou learn the secret of a power,
Mine to bestow, which heals the ills of living,
To overcome by love—to live by prayer,
To conquer man's worst evils, by forgiving.

H. E. B. S.

Andover, Oct. 20, 1852.

FROM OUR REGULAR FRENCH CORRESPONDENT.

Paris, Oct. 7, 1852.

To the Editors of the Independent:

Gentlemen:—I do not know whether I spoke to you by note in my last letter of the new political situation graciously granted of late by my lord the President, to the Protestant *Established* Church of France. At any rate, I said but little, if anything, and as the subject is important, I will say a few words more about it. On the 26th of March last a decree had decided that the thing should be done. Now it is done; central power, electoral law, internal organization of the churches, everything, is regulated, not by a pope, or a council, or an assembly representing the Protestants of France, but by a thorough Jesuit, a personal hater of Protestantism, M. Fortoul, the minister of Bonaparte. I am ashamed for Protestantism, for the name of it at least, I am ashamed especially for the Christians who are yet within the Established Church,—for such a downfall of those, whose fathers stood so nobly for the truth. When the decree of the 26th of March was promulgated, there was, it is said, a great deal of agitation among the evangelical men of the Establishment. Rev. Grand Pierre and Adolphe Monod were quite indignant, and one of them was reported to have said: "This decree is a step towards our separation." Now what will they do? The decree has been not only rendered, but carried into execution, and in a few weeks the whole of the organization of Protestantism (official), will be remodeled upon M. Fortoul's pattern. I ask again, what will they and their friends do? Alas, nothing. I am afraid, and less than nothing; for, if I do not err, they will accept what has been done,—grunting, perhaps; but they will accept it, and stay in that debased and dishonored body, called most undeservedly, the Protestant church of France! When the Free Church of Scotland was formed, when their noble leaders left the Establishment, they had not the hundredth part of the reasons for leaving, which should urge now Messrs. Grand Pierre, Adolphe-Monod and others, out of the enslaved political-religious body to, which they belong. As a specimen of the *kind* of organization given to official Protestantism, I would mention the conditions of membership or electorship. What do you think they are? Faith? Profession? Christian life? Nothing of the kind! Any man who enjoys his political rights, and besides is thirty years old, will be put down at his request, a member of the parish, a regular member-voter of the church. M. Grand Pierre, after expressing in the newspaper *l'Espérance* his sorrow at such measures, *does not* say that the time has come for himself and his friends, to follow M. Frederic Monod's example, and go out of such a prostituted church . . . no, he does not; he merely expresses the confidence that "the Lord reigns, and causes everything to subserve to the good of his church." Strange manner of throwing upon God one's responsibility, and of comforting oneself in timidity or blindness, by the hope that God will bring good out of it!

I have called the Established Church fallen and debased; what shall I say now, having to relate the recent conduct of the consistory of Nimes, the most important of France? Bonaparte was passing through Nimes the other day, continuing that triumphal march, from which he is going to rest himself upon an imperial throne. The bloody perjurer had received the homage of the priests; very well—they were his accomplices; he had seen bowing before him all public officers; all right—they are his bought slaves; all the military chiefs had passed and saluted him;—perfectly natural—they were his hangmen. But who comes here, dressed in black, some wearing ecclesiastical robes, bowing their heads low, very low? These are, first, a man who calls himself a preacher of righteousness, and behind him are the representatives of twenty thousand Protestants. Have they been compelled to come there, and are they going to pass in silence before the man against whom they preach, whenever they speak of justice and right? No! M. Gardes, the *reverend*, speaks to Bonaparte, and in the most slavish style, in the name of the sons of the Huguenots, in the heart of that old Huguenot city, he entreats him to go through, to complete his abominable perjury, in taking the title of Emperor! And as if prose was not eloquent enough to express his vile flattery, he repeats verses of his own, calling one of the greatest criminals of the age, "The chosen man of God." Yes, chosen, like Judas.

I must mention, before I close this ill-humored letter, two facts, at once striking and instructive:

A few days ago, M. Bonaparte was in Roanne, a city well-known for the republicanism of its inhabitants. When we read the telegraphic dispatches, and the glowing accounts of the reception with which M. B. had met, the enthusiasm of the people there for him, their unanimous shouts of *Vive l'Empereur*, &c., we were quite astonished, and many a one said: "Doubtless if Roanne is for Bonaparte, the republicans are turning on his side." But now, look at this: Three days after Louis Bonaparte had passed gloriously through Roanne, the municipal officers were to be elected by universal suffrage. The election took place, and *every one* of the members returned was a well known republican and opposer of Bonaparte, one of them even was an exile since December! Now what must people think of the account given of the unanimous greeting of the President at Roanne? And *ab uno disce omnes!*

The other fact I wished to mention, concerns one of those elections in which people express, silently but clearly, their feelings. In many places, hundreds of them, whenever a town or city council has been chosen which was opposed to Bonaparte, that council has been immediately dissolved by the prefect, and another body, of his own choice, installed in their places. Many electors, knowing that, have abstained from taking any part in such mock-elections, and in most cases, not the fourth part of the voting body has gone to the polls. But lately, at Herbignac, in Brittany, on election day, something more striking than that took place. Early in the morning the public officers were at the polls to receive the votes. They waited a long, long time, but nobody came. The day passed, *and not a single elector had made his appearance!* Such facts, I think, have an importance, in showing that a part, at least, of this poor nation are ashamed of their condition, and will not act, —since they are not free to speak or act against, —in favor of the reigning despotism.

Franc Parleur.

THE DUKE OF WELLINGTON.

BY OUR ENGLISH CORRESPONDENT.

England, Oct. 8, 1852.

For now eight days the English press and the English people have been occupied exclusively with one subject—the Duke of Wellington and his decease. The first announcement of the intelligence was received with incredulity. Death without illness and premonition seemed in the case of the Duke to be impossible. But the London papers of the next morning, with their black bordered columns, left no room for doubt. That these papers should with the death give copious biographies, is not surprising,—that of the *Times* in the same day extended to twenty-one columns, to which eleven more were added in the next paper,—for the biographies of living notabilities are prepared, and the last page or paragraph has only to be written when the inevitable hour has arrived. But the leading articles produced on the instant, extemporized on short notice, are really surprising for the great and various power which they display. For eloquence and force of expression, the article in the *Times* might be placed by the side of any studied oration uttered over the remains of departed greatness; and though the language is that of unqualified panegyric, yet while insisting upon the distinguishing characteristics of the departed, there are indications of a clear and entire appreciation and estimate of the whole man. The *Daily News* was equally felicitous in its portraiture: the character was analyzed with faithful skill, and then combined and presented as the "English" Man:—

"He had, combined in himself, in a singular degree, the national qualities on which the English people pride themselves—clear practical honesty of intellect, patience, probity, fidelity of character. He had the qualities which make English men, not, perhaps, more personally attractive at first sight, but which make them an historical people, and will keep their name alive in the latest annals of the world. He had the qualities which found colonies—establish commerce—which make great towns, and roads, and canals—which make men suffer hardships, submit to labor, and which make them 'pay.' You could calculate him like a planet. The comparatively trivial circumstance which we all felt to be so characteristic of him—we mean his formal punctuality in answering all manner of notes, and which people smiled at as the characteristic ways of some old and loved friend—was itself a significant symbol of his whole life. He always did what ought to be done, because it was his business. He destroyed an army or took a town with the same punctuality with which he arrived at a dinner-party, and marched into a territory as he would have done into the Horse Guards. It has been admitted that war was never conducted so purely, so decently, with so much regard to the considerations of the social rectitude of civilization, as under him. Who has done such work, and come away with hands so clean?"

With not inferior readiness and ability, the *Morning Chronicle* sketched the mental character of the man, and presented the distinguishing peculiarity of practicalness which marked the Duke's career as a statesman:—

"On every direct and single question his judgment was firm, clear, decisive and intuitively correct; but he could not view any political subject except as a solitary piece of fact. This consideration, we think, accounts for and fully harmonizes all his political career. He clung to Liverpool and Castlereagh because they were identified with his lifelong career of success. They represented a broad, intelligible principle, which was his own. He could understand and appreciate this. He distrusted Canning, because he could not make him out—he must have thought him a visionary and a schemer. There was no community of nature between him and the Liberalism as Canning's; it was too vague and shadowy for his appreciation. Very probably, the Duke of Wellington might have accepted the whole of the policy of Huskisson and Canning by instalments. His strong sense would have doubtless closed with every particular element of a Liberal policy, had it been presented to him in a tangible form and plan, step by step. He had actually, at the French Restoration, recommended a distinct line of action for a popular administration in France. But in the gross, and as a whole, Liberalism was beyond him. This was his state of mind, and his sum of political knowledge, up to the very time when he was so unexpectedly called on to work the state-machine. Hitherto, he had been theoretically an Absolutist; but, though unconsciously, he was always, in fact, more liberal than he was aware of, and this simply from the practical character of his mind. Experience, feeling, conscientiousness, and the sense of duty, had taught him to recognize facts. In his campaigns he had learned to take things as they were, and to make the best of them—to work with such tools as he had—to get better if he could, but if not, to make the best of bad ones. In short, his extreme Toryism was traditionary, taken upon trust, and received in an un

tion to the law of the state. To the shame of the Christian name, they will submit.

The Theological School of Geneva has, at last, filled the chair left vacant by Prof. Scherer. Scientifically speaking, we may say, that when he left, the glory of the school departed. Will M. Lobstein, who takes his place, be able to fill it? It is much questioned, and nothing in his former labors is calculated to induce that hope. It is true, M. Lobstein holds, I am told, M. Gaussen's theory of inspiration, but this is not all: indeed some might think it a very poor title to a chair of theology.

ERNEST PARELEUR.

THE GROUND OF OFFENSE IN UNCLE TOM'S CABIN.

The obnoxious passage ascribed to Rev. Dr. Parker, in *Uncle Tom's Cabin*, is as follows:

"Slavery has no evils but such as are inseparable from any other relation in social and domestic life."

Here observe—1. That the words quoted are carefully bounded by quotation marks in *Uncle Tom's Cabin*, so that the American divine is made accountable for these words, neither more nor less.

2. That Dr. Parker is not made to say "Slavery has no evils but *those* that are inseparable from any other relation in social and domestic life," but "Slavery has no evils but *such as* are inseparable," &c. That is, *slavery has no evils in kind, but what are inseparable from any other relation in social and domestic life*. This, I apprehend, is an important point, which has been passed over entirely by the friends of Dr. Parker.

3. That Dr. Parker is not made to say "Slavery has no evils but such as are inseparable from *this as one* of the relations in social and domestic life," as if the evils were absolutely inseparable: but, by way of abridged comparison, "Slavery has no evils but such as are inseparable from *any other* relation," &c. That is, *slavery has no evils but such as are inseparable (scilicet*, in the same degree, or just as inseparable) *from any other relation in social and domestic life*. The word *inseparable* is taken in its popular or colloquial sense, as it had been by Dr. Parker himself.

The following appears to me to give the fair meaning and full force of the alleged quotation: *There are no evils in slavery but what adhere as closely to any other relation in social and domestic life*. The obnoxious part of the sentiment lies in comparing slavery with the common domestic relations, and in putting the evils of the former on a level with those of the latter.

4. The actual words of Dr. Parker are as follows:—

"What then are the evils inseparable from slavery? There is not one that is not equally inseparable from depraved human nature in other lawful relations."—*See Chr. Obs. Dec.* 25. 1846.

The sentiment of these words, whether taken by themselves, or in their connection, fully support the sentiment of the alleged quotation in *Uncle Tom's Cabin*. "What then are the evils inseparable from slavery," so much talked of by abolitionists, and by my opponent in particular? "There is not one that is not equally inseparable from depraved human nature in other lawful relations." Here Dr. Parker uses the word *inseparable*, not in its absolute sense, but as a term of measurement (*equally inseparable*,) and compares the evils of slavery, even while human nature remains depraved, with the evils of other lawful relations, and puts them on the same level.

The words, then, which have gone the rounds, are a Silicitous condensation of the actual *words* of Dr. Parker.

5. Mrs. Stowe, in the proposed card which was not accepted, met the difficulty exactly. She omitted the obnoxious comparison, and thus allowed Dr. Parker to utter a very different sentiment.

This was the very course which Dr. Parker himself took, when called upon in his controversy with Rev. Mr. Rood, to retract or re-affirm his words. He did neither. But he repeated the language, leaving out the comparison. *See Chr. Obs., Jan* 29, 1847.

6. It is somewhat remarkable that the *N. Y. Observer* does not relieve Dr. Parker at all in this particular. For, according to the acting editor of this paper, Dr. Parker maintained that the incidental evils of slavery, there being no others, were separable *with just as much certainty* and *just as easily* as they can be separated from depraved human nature in other lawful relations. This explanation, in my view, contains all that is obnoxious in the representation of Mrs. Stowe. For it is much the same whether we say of the evils of slavery that they are *as easily separable*, or whether we say that they are *no more inseparable*, than certain other evils. Yet the *N. Y. Observer*, while apparently holding this sentiment himself, regards the charge in *Uncle Tom's Cabin* as a grievous slander. But Dr. Parker is not bound to accept of the *Observer's* explanation of his views.

I have endeavored to conceive what Dr. Parker actually intended, when he wrote these words; but I have not been very successful.

Perhaps he meant the evils of slavery *in kind*, though not *in magnitude*. In that case *Uncle Tom's Cabin* has done him full justice.

Perhaps he meant to say, the evils of slavery are *as truly*, not *equally*, inseparable, etc. This might have been easily explained.

Or, perhaps he meant to say, that the evils of slavery, in a *more sanctified state* of human nature, would be no more inseparable from it, than similar evils are now from depraved human nature in other lawful relations.

A few words from Dr. Parker might relieve the difficulty.

In any case, abolitionists will be gratified to learn that the imputation to a Northern divine of the sentiment in the alleged quotation, is regarded as an injurious and calumnious assault on his Christian character and professional reputation; that a distinguished jurist has pronounced it clearly libellous; and that Dr. Parker himself estimates the injury at $20,000. What will the South say of the North? G.

MR. BEECHER'S CARDS.

The first of the following cards was published in several daily papers week before last, and was issued in an extra sheet from this office containing Mr. Beecher's reply as it was in *The Independent* of Oct. 7. It was directed to be inserted in last week's *Independent*, but was omitted through an oversight, in consequence of the pressure on our columns by the Convention. The second card appeared in the *Daily Times* of Tuesday last.

MISTAKE CORRECTED.—After the issue of *The Independent*, Oct. 7th, I received from Mrs. Stowe a notice that a large part of her last letter to Dr. Parker, as it appeared in our paper and also in the *New York Observer*, should have been left *out*. When the letter was written, Mrs. Stowe, too unwell to write herself, employed a sister as amanuensis. From the copy sent Dr. Parker, a part of the following was stricken out; but was not erased from the original by her assistant. But Mrs. Stowe gives below her own explanation.

The following should be left out, and it has been omitted in the letter as it stands in the *Extra*.

My dear sir, there are some few things in this matter that you know perfectly well, for *I know* that you were satisfied of them at the time we had our interview. In the first place, that the remark as published, was published in no personal unkindness whatever—that it was published as a sentiment to be applied to the dramatic argument, for everybody knows that that is the character of the article. And your name was given, simply as the name of a leading man who was known to have publicly advanced that sentiment. I had no possible means of knowing that the sentiment was not yours, and the very strongest evidence for believing that it was, since you had allowed it in silence to become a historical document. You know, and I know, that you have used language which, when placed side by side with what I quoted, is such that not one man in ten can be made to see any difference. I *know* this because I have tried earnestly and sincerely to explain to sensible men what you did mean by the language which you admit that you used, and it has failed to produce any impression on them except this, that it is a jesuitical construction of words to suppose that the two opposite assertions can be obtained as the writer's sentiments according to emergencies.

I can still publish the facts of the case just as I wrote them—*first*, what you did *not* say; *second*, what you *did* say; *third*, the evidence that you knew the construction which the world was putting upon your language, and yet that you did not contradict it. But I certainly think that the whole matter is in a more creditable form to you now than if I should do so.

I have done what I consider to be perfectly honorable and fair to remove an imputation for which you have given too much occasion.

You know perfectly well, Mr. Parker, for I told you frankly, that I did not consider myself to have acted wrong in this matter, but simply to have fallen into a mistake, which your silence rendered unavoidable, and I consider myself to have said all that you can possibly expect from me under the circumstances.

Mrs. Stowe gives the following explanation of the way in which the mistake occurred, and although the letter is meant for *me*, and is colloquial, I prefer giving the correction in Mrs. Stowe's language:

In your expose, my last letter to Dr Parker has one mistake, which occurred in this way: Mrs. Hooker copied it for me, and Mr Stowe looked it over in the copy which was sent to Dr. Parker. He desired me to have the inclosed omitted, as he feared it might only tend to produce unpleasant feeling and *do no good*. Isabella omitted them in the copy *sent to him*, and I supposed erased them from my copy. Never expecting to have them published, I did not notice it very particularly When you telegraphed for the papers, I was in Brunswick; I started next morning for Andover, where the papers were; got there about half-past one: had only a few moments to collect the papers and be off in the cars (for Boston) at two o'clock and put them into the afternoon mail. I had no time to review them; this accounts for the mistake. Perhaps you had better in this way publish the correction immediately.

This letter appears in the published correspondence in the *New York Observer* just as it was in *The Independent*. The reason is, that Dr. Parker, having banished his copy of the letter, applied to me for it, and was furnished with it just as it had been sent to me. HENRY WARD BEECHER.

AN EXAMINATION OF DR. PARKER'S CARD.
To the Editor of the New York Daily Times:

In regard to the two letters *omitted* in my narrative, I have to say, that no such letters were sent to me by Professor Stowe. I did not know of their existence, or that they ever had been written. They were *omitted* but not *suppressed*.

Dr. Parker falls into a precisely similar omission, in his publication of the documents in this affair, in the *Observer* of October 7. The letter of Mrs. Stowe to me, and my letter to Mrs. Stowe, in relation respectively to her card, and the substituted correspondence, were both of them omitted in Dr. Parker's series of letters.

The case stands, then, that there were letters on both sides of which the other party was ignorant, and so omitted to publish; for I do Dr. Parker the justice to believe that he did not know of the existence of the letters which *he* omitted.

Dr. Parker, besides the assertion that he did not give me any sort of permission to publish the letters, appends four letters to his card, for the purpose of showing that there is in them no allusion to his "having signed or consented to the publication of these letters."

1. The first letter is his own to Dr. Stowe, written a few hours after our interview. The only sentence in it bearing upon the point is this: "But an hour before receiving it (Professor Stowe's letter) I had a friendly interview with the Rev. H. W. Beecher—an interview that seems to me to promise an amicable adjustment." If Dr. Parker's silence as to an approval of these letters is a presumption against their existence, then is my not approving Mrs. Stowe's notice to the very *fact* that such letters were drawn up in his study, is presumption against their existence. This presumption of silence, if it proves anything, proves too much, in a letter that mentions no details whatever, but only the mere fact of an interview.

II. As to Mr. Butler's letter, it may be remarked that it contains four points. 1. A corroboration of my account of the interview with *him*. 2. A distinct recognition of the fact that he understood that these letters were for publication. 3. That he did not expect the letters to be published until Dr. Parker had conferred with him respecting them. 4. But that this expectation of seeing Dr. Parker before publication did not arise from anything in *our* conversation, but from his sense of the proprieties which exist between counsel and client. On this head his language is decisive: "I have no reason to suppose that you told me that Dr. Parker would consult me on the subject; but my expectation that he would do so was the necessary result of the relations of client and counsel existing between him and myself."

In Mr. Butler's position I do not see how he could have written a more impartial or honorable letter, and it is entirely satisfactory to me.

III. My silence respecting Dr. Parker's assent, in my letter to Mrs. Stowe, is scarcely deserving a remark, since it is plain that such a letter could have had no existence, unless I supposed Dr. Parker to have accepted this correspondence. It was a thing taken for granted, and the letter is a persuasion of Mrs. Stowe's assent to that which the whole letter implies Dr. P. had assented to. The very idea of sending for her approval letters which Dr. Parker did not like, and of persuading her to agree to documents which the other side might then reject, is absurd. Mr. Butler's idea was reasonable enough, viz.: That Dr. Parker *had* assented to the letter; that Mrs. Stowe's consent was to *be* obtained; and that, *then*, a formal signature was to be affixed. But Dr. Parker's view, viz.: That he did not like the letters; that they were to be modified; and yet, that they were to be sent to Mrs. Stowe for her approval, and to come back for further changes *after* her signature, will not bear a moment's investigation.

HENRY WARD BEECHER.

LITERARY INTELLIGENCE.

WASHINGTON.—T. B. Welch's magnificent portrait of Washington, "engraved (by permission) from Stuart's *only* original portrait in the Athenæum, Boston," done "under the superintendence of Thomas Sully, Esq., the eminent artist," is put forth as "the only correct likeness of Washington ever published." It is engraved on steel, and is an excellent work of art, is published by George W. Childs, Philadelphia, and sold in this city by Williams, Stevens & Williams, Broadway, and William Terry, 113 Nassau-street. A few proof impressions are on sale at $10. The price of the engraving is $6, for which a copy will be sent by mail, free of postage, to any part of the United States—thanks to the public blessing of "cheap postage" on printed matter. Charles Folsom, Esq., the Librarian of the Athenæum, says of this engraving—

"I have forborn to express my opinion of it till I had *lived with it* for some little time. As I was cognizant of Mr. Welch's diligence and solicitude to do justice to the original when he was here two or three years ago, and felt a strong interest in his success, I now take great pleasure in saying, that, on studying his work and comparing it with the portrait in the Athenæum Gallery, I am more and more struck with its fidelity, and do not hesitate to say that I think it the *best* copy which has yet been engraved, and that I would rather own it than any painted copy I have ever seen."

THE GREAT SCHISM.—"A History of the Division of the Presbyterian Church in the United States of America. By a Committee of the Synod of New York and New Jersey." Published by M. W. Dodd. 12mo, pp. 278. Rev. G. N. Judd is the chairman of the committee, and wrote the report, which was presented to the Synod at Poughkeepsie the present week. The Appendix contains the legal opinions of Judges Rogers and Gibson, Chancellor Kent, and Messrs. George Wood and Samuel M. Hopkins. From Chap. I. it appears that the "Plan of Union" was abrogated by the General Assembly of 1837 on the 22d of May; the resolution to "cite" the obnoxious synods was adopted by a majority of six on the 26th, and the exscinding resolutions afterwards, by which 4 synods, 500 ministers, and about 60,000 communicants were declared "out of the Presbyterian church." The "schism" or division into two General Assemblies took place in 1838, as described in Chap. VI.

EGYPT.—"Ancient Egypt under the Pharaohs. By John Kenrick, M.A." In two volumes. 12mo, pp. 430, 448. With Illustrations. Published by Gedfield, 110 Nassau-st. The preface opens thus:

"Egyptian Archæology and History have undergone a complete revolution since the commencement of the present century, and especially since the discovery of the hieroglyphical character. Hitherto, however, no work has appeared in our language from which the historical student can obtain a comprehensive view of the results of the combined labors of travelers and artists, interpreters and critics, during this whole period. The object of my work is to supply this deficiency."

ROME.—"The Roman Republic of 1849, with Accounts of the Inquisition, and the Siege of Rome, and Biographical Sketches." By Theodore Dwight. With an elegant steel engraving of Garibaldi, and lithograph portraits of Pilopanti, Avezzana, Foresti, and Col. Forbes. Mazzini is omitted, and only a brief sketch is given of him; but he is sufficiently known without. Many interesting incidents are recorded in this work. 12mo, pp. 240. R. Van Dien, publisher, 86 Nassau-street.

ANTI-TOM.—"Uncle Tom's Cabin contrasted with Buckingham Hall, the Planter's Home; or a Fair View of both sides of the Slavery Question." By Robert Criswell. Published by D. Fanshaw, 106 Nassau-street. 12mo, pp. 152. With Illustrative Pictures. Surely, the "contrast" is very great between the Planter's Home and the Slave's Cabin. No book or picture is needed to prove this. Nor is it a new idea, that the prospect of marrying a plantation and negroes should make either New Yorkers or Englishmen confess a change in their views of slavery.

NORTHWOOD.—Another of the attempts to "head off" Uncle Tom, is a reprint of the work entitled, "Northwood; or Life North and South," by Mrs. S. J. Hale. 12mo, pp. 408, stitched. H. Long & Brother, publishers, 48 Ann-street. The title on the cover is headed "Mrs. Hale's Great National Work," which should commend it to the Castle Garden Committee. In the preface the author informs us that the work was written 25 years ago, as a means of support for her orphan children, and was "written literally with my baby in my arms, the youngling of the flock, whose eyes did not open on the world till its father's were closed in death."

ILLUSTRATED UNCLE TOM.—Messrs. Jewett & Co., Boston, the publishers of "Uncle Tom's Cabin," inform us that they are preparing to issue for the holidays a gift edition of the work entire in one 8vo volume, with one hundred superb engravings, from designs by Billings, engraved by Bohn & Smith, of Boston, in connection with other eminent engravers. They intend to make it one of the most splendid books ever published in America. One of the engravings will be an elegant steel-plate portrait of Mrs. Stowe. Mr. Jewett adds:—

"I take pleasure in informing you that we shall soon publish Uncle Tom in the German language, translated by one of the best German scholars in the country. We hope to get it up to retail for thirty cents, thus placing it within the reach of every German in the country."

CALHOUN.—The State of South Carolina assumed the publication of the Life and Writings of her eminent and honored representative, the late John C. Calhoun,—and purchased in this city a large quantity of paper for that object. In the issue, it has been found that the demand for these volumes was not equal to the provision which had been made. We have now lying on our table a sheet of this paper, a sample of 200 reams which have been returned to New York to be sold—enough to make 6000 volumes of 500 pages each. We commend it to Mr. Jewett, to print his illustrated edition of "Uncle Tom's Cabin." That will sell, even in South Carolina.

TREGELLES'S NEW TESTAMENT.—We are favored with a letter from Rev. Dr. Davies, of Montreal, inclosing a copy of a letter from Dr. Tregelles, dated Sept. 14, giving a sketch of his proceedings, which evinces the greatest possible care in the correction and collation of the various readings. The labor is very great, and the results promise to be quite valuable in producing a pre-eminent "critical edition of the Greek and Latin New Testament." Dr. Davies is obtaining subscribers in this country, at £3 3s. for a single 4to volume. Dr. Tregelles says—

"I shall probably take full steps with some publisher in the United States for securing copyright; perhaps the book will be first published in America, and then my copyright is safe for this side of the Atlantic. *What* I publish will depend entirely on the *number* of subscribers; if I get the means I shall publish in the book a lithographed fac-simile of an entire page of each collated manuscript; a printed edition could not easily imitate these, when done by first-rate artists; and also I should prefix a full introduction to New Testament criticism. If I cannot get the money these things must be separate. The expense will be very great. I cannot reckon on less than £1800 for publishing and printing—leaving preparation out of the question."

MISS BACON'S LECTURES.—Our advertising columns contain the announcement of Miss Delia Bacon's intention of delivering her course of Lectures to Ladies in this city. The high literary reputation which these lectures have won in Boston is a sufficient proof of their value.

PAMPHLETS.

Very opportunely, the excellent "Report on the Plan of Union," which was made to the Congregational Convention at Michigan City in 1846, got reprinted in a pamphlet, and was freely circulated at the Albany Convention. The Committee who made the report were Rev. H. L. Hammond, of Mich., George Roberts, of Ohio, Parsons Cooke and J. P. Langworthy, of Mass., and the late Mr. David Hale, of New York. "Though seed lie buried long," &c.

"Church Secession" is the subject of a discourse delivered before the Presbytery of Trumbull, Ohio, by Rev. William C. Clark, of Warren. It discusses the question, "When are the minority of a church justifiable in secession?" not with reference to the right and duty of a portion of members of a church of Christ, but with reference to the withdrawment of a church or churches of Christ from their voluntary compact with the human organization called "The Presbyterian Church in the United States of America." Our advice on the latter question is, that every church should withdraw on their own conviction that the connection is injurious.

Rev. Thomas Laurie, of West Roxbury, Mass., has published a sermon on the duty of magistrates to punish evil-doers. It is an earnest appeal to those who plead for the enforcement of the Fugitive Slave Law on law and order grounds, to show their consistency by zeal in the enforcement of the Maine Law. Such discourses are more necessary than effectual. Rum had much to do with enforcing the Slave Law. Its legions must become sober before they favor the Maine Law.

The sermon was an able, instructive, and interesting exhibition of the *work* of the Christian minister, founded on the first verse of the third chapter of 2 Timothy: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The design of the preacher was to show, first, that the office of a bishop or minister was a *work*, and secondly that it was a *good* work.

In conclusion it was eminently appropriate—

1. That the faithful minister has no cause to complain of the hardness of his lot.

2. That young men of piety and other necessary qualifications have reason to aspire to the office of the ministry.

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Blackstone is a flourishing manufacturing village situated on the line of the Providence and Worcester R. R., about eighteen miles from Providence. Within the compass of a mile, there is embraced a population of about 2500. The people are principally engaged in the manufacture of cotton cloth, fancy cassimere and broadcloths, and agricultural implements. One establishment employs nearly a thousand operatives. The majority of the inhabitants are foreigners, principally Irish, for whose benefit (or injury?) a large Romish church has been recently erected. The Maine Law is working a favorable change in the industry and morality of the village.

The Congregational church is small but united, and, under the leadership of its new pastor, sanguine of success. The enterprise rests on a sure basis, and is independent of the fluctuations which sometimes prove so disastrous in manufacturing communities.

Those best acquainted with the pastor and the people will be disappointed in their expectations if this connection does not prove advantageous to the interests of Congregationalism in this vicinity, and to the prosperity of Christ's kingdom.

W. A.

Meyer's Universum, No. 7, has a fine view of Bremen, one of Saratoga Lake, the Obelisk of Luxor at Paris, and Rousseau's College at Montmorency.

The "Past and Future of Hungary; being Facts, Figures, and Dates, illustrative of its past struggles and future prospects." By C. F. Henningsen, Secretary to Gov. Kossuth. With maps. 8vo. pp. 63. Price 25 cents. Fitted for general circulation.

Littell's Living Age, No. 439, contains, among other articles, a review of "Uncle Tom's Cabin," from the *London Times* and *Examiner*.

"Religion Divorced from Theology," is the title given to Rev. D. A. Watson's farewell sermon at Groveland. pp. 32.

RELIGIOUS INTELLIGENCE.

AMERICAN BIBLE SOCIETY.—The regular monthly meeting of the Managers, on Thursday, was largely attended. Dr. Thomas Cock, V. P., presided. The death of Ex-Governor Whitcomb of Indiana, a vice president of the Society, was announced. Rev. Dr. Stiles resigned his office as Secretary for the South, being about to take charge of a new church in New Haven. The Committee on the fund for the new Bible House reported that of the $60,000 required, one-third had been raised before the summer's interruption. It was the opinion of all the Board, that our citizens could and would, if applied to, furnish the remainder of the sum, to the honor of our city and the unspeakable good of millions, who are from this house to receive the Word of Life.

The following individuals, on the recommendation of a Committee, were chosen as Vice Presidents:

Wm. B. Crosby, Esq., New York.
Benj. L. Swan, Esq., "
James Lenox, Esq., "
Matthew T. Scott, Esq., of Kentucky.
James A. Maybin, Esq., of Georgia.
Myron Phelps, Esq., of Illinois.
Governor Joseph A. Wright, of Indiana.

An interesting letter was read from an officer of the United States Coast Survey, calling the attention of the Society to the numerous poor families along the coast, wreckers, &c., in need of Bibles.

Another letter from California notices the increase of Chinese there, (some 20,000,) and that they are beginning now to turn their attention to mechanical business.

A letter was read from Oregon gives an encouraging account of the Bible cause there, and calls for an agent or Bible colporteur.

A letter from Germany gave a favorable account of distributions there, through the Rev. Mr. Jacoby, aided by the Rev. Mr. Wimmer, the eloquent Hungarian pastor, recently in this country.

A letter was read from Bishop Boone, at Shanghai, in relation to the progress of Chinese translations, and saying he was about to embark for the United States.

A very interesting letter was read from the Rev. Dr. Perkins, of Oroomish, in Persia, asking for means to print a new edition of the Modern Syriac New Testament, urgently called for by youth and others; one also from the Netherlands Bible Society, making a grant of 100 Bibles and 200 Testaments in the Dutch language; also one from St. Petersburg, in Russia, asking for further aid in printing the Esthonian New Testament and Psalms.

EPISCOPAL BOARD OF MISSIONS.—The annual meeting was held in Trinity Church, Boston, Oct. 5th. The sermon was preached by Rev. Dr. Lee, of Rochester, from Luke 24: 47. "Beginning at Jerusalem." The Committee on Domestic Missions reported that their receipts were $30,595, of which $7,581 were from legacies; the appropriations are about $25,000 per annum, and they employ two missionary bishops, Drs. Kemper & Freeman, and 85 presbyters and deacons. The Committee of Foreign Missions report their income at $41,408, and appropriations $38,785. They employ two missionary bishops, *Dr.* Boone in China, and Dr. Payne in Africa; 12 presbyters and deacons; 18 lay assistants, male and female; and 11 native teachers; total, 43 persons. This report was referred to a Committee, consisting of Bishop Burgess, Drs. Crocker and Vinton, Rev. Mr. Vail, and Hon. E. A. Newton of Pittsfield, on whose report a debate arose, concerning the method of operations to be pursued in the East. The report proposed the adoption of a new principle, that of making converts from the Eastern Churches to the Protestant Episcopal communion, in lieu of attempting the reformation of existing churches.

Bishop Southgate trusted that the Foreign Committee would not undertake a measure so revolutionary, contrary to the expressed principles of our Church, in founding a Mission to the East. He hoped the Board would rather terminate the matter, for the present, by giving up the work.

Mr. Newton thought the resolution not decided enough. He wanted to see the Mission prosecuted vigorously, and if the Foreign Committee had discovered the true way to do it, he hoped they would go on with it, without delay. The resolution was too vague, and he should prefer stronger language in favor of the work.

Bishop Burgess defended the Report, maintaining that the resolution sufficiently met the proper issue regarding the question of expediency in carrying on the Eastern Mission.

Dr. Vinton sustained the position of Bishop Burgess in defense of the resolution, and approved its ambiguous character, as well suited to the present weak and feeble representation of the Church.

Rev. A. C. Coxe submitted a question whether the Foreign Committee actually intended to renew the mission to the Eastern churches. If so, he must vote against the resolution, which might be regarded as finally adopting the momentous proposition of the report, and as committing the Church to principles directly opposite to those which had been professed heretofore. For such a revolution he did not believe the Church prepared, at present; and as our operations were now providentially suspended, he thought the responsibility of the new experiments might better be left with the (English) Church Missionary Society, until we should be more clearly called to adopt their policy.

Dr. Vinton called attention to the fact that the Board had authorized the Committee to go on with the Mission, two years ago.

Bishop Southgate supposed that it was understood, however, that they were to go on with it on *its original principle*, or not at all. He expressed himself ready to embark again on that mission—whenever the Church was prepared to renew it.

Upon the question of the adoption of the Resolution being called up, it was carried by a very decided majority.

SYRIA.—A letter of Rev. D. M. Wilson, dated Druma, August 4, 1852, to the *Central Christian Herald*, mentions that Mr. Calhoun's health has not been firm for some weeks; not more sickness exists in the mission than is usual at the season; a church has been organized at Aleppo, and the church at Husbeiya are about erecting a house of worship. He says:—

"Western Asia is a sleepy portion of the world. Were it not for the *line* Franks scattered here and there, nothing would be done worth telling of. The English have their great India Mail which passes through Alexandria and the Red Sea twice a month. This, though not in Western Asia, affects Western Asia. The French have just achieved a great work in the establishment of a line of steamers from Constantinople to Alexandria in Egypt. They run thrice a month each way. Our letters to the United States now go by way of Smyrna, instead of Egypt, as heretofore. Some of the Turkish inland posts are improving in character—yet they are small efforts in comparison with those in the hands of the Franks. The energy of the Turkish government would seem to be on the increase, yet this may be but as the spasmodic efforts which sometimes immediately precede dissolution. There seems a general impression in the country that the Franks are to possess the land. The Christians long for the change, while the Moslems cannot endure the least allusion to it."

CHURCHES AND MINISTERS.

BLACKSTONE, MASS.—Mr. Joseph W. Backus, late tutor in Yale College and a graduate of Yale Theological Seminary, was ordained Sept. 29th, pastor of the Congregational church in this place. The services were the following: Invocation and reading of the Scriptures by Rev. Lewis F. Clarke of Whitinsville; introductory prayer by Rev. T. C. Bisco of Grafton; sermon by Rev. Hiram P. Arms of Norwich, Conn.; ordaining prayer by Rev. N. Beach of Milbury; charge to the pastor by Rev. T. A. Taylor of Slatersville, R. I.; right-hand of fellowship by Rev. J. J. Abbot of Uxbridge; charge to the people by Rev. L. Griggs of Milbury; concluding prayer by —— Bates of Northbridge.

The sermon was an able, instructive, and interesting exhibition of the *work* of the Christian minister, founded on the first verse of the third chapter of 2 Timothy: "This is a true saying, if a man desire the office of a bishop, he desireth a good work." The design of the preacher was to show, first, that the office of a bishop or minister was a *work*, and secondly that it was a *good* work.

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W. A.

INSTALLATION.—Rev. R. T. Searle was installed over the First Congregational church in New Marlboro, Mass., Sept. 28th. Invocation and reading of the Scriptures by Rev. Mr. Laselle of West Stockbridge; introductory prayer by Rev. Mr. Lombard of Southfield; sermon by Rev. Mr. Harris of Pittsfield; installing prayer by Rev. Mr. Howe of Monterey; charge by Rev. Mr. Pickett of Sandisfield; right-hand of fellowship by Rev. Mr. Greeley of Great Barrington; address to the people by Rev. Mr. Dashiell of Stockbridge; concluding prayer by Rev. Mr. Laselle of West Stockbridge village; benediction by the pastor.

This occasion to the people of the parish and to strangers present, was one of great interest. Mr. Searle is settled by the unanimous desire and action of the people to whom he is to minister, and enters upon his labors with cheering prospects of success. Among the services of the installation we would by no means fail to mention the very excellent music furnished by the choir—giving every evidence that sacred song, as an art and study, is by no means neglected by the dwellers in that pleasant section of "the hill country" of old Berkshire. Z.

EAST LONGMEADOW, MASS.—Rev. William E. Dixon was installed over the Congregational church on the 14th instant. The exercises were as follows:—Introductory prayer by Rev. Mr. Wright, of Chicopee; sermon by Rev. Dr. Vaill, of Somers, Ct., from 2 Cor. 5: 13, 14; installing prayer by Rev. Dr. Osgood, of Springfield; charge by Rev. Mr. Bartlett, of East Windsor, Ct.; right-hand of fellowship by Rev. Mr. Tupper, of Hardwick; address to the people by Rev. Mr. Boners, of N. Wilbraham; concluding prayer by Rev. Mr. Buckingham, of Springfield; benediction by the pastor.

It is matter of devout gratitude to God that this people have at length secured the services of one in whom we have confidence as a faithful minister, and that such perfect unanimity has marked their proceedings in the matter. May God, with a pastor, give them his Holy Spirit and build them up in the most holy faith; without whose agency, nothing for good will be accomplished. V.

ORANGE, MASS.—Mr. David Peck, late of Yale Theological Seminary, was ordained pastor of the Central Evangelical church, the 15th instant; sermon by Mr. Bullard, of Royalston; ordaining prayer by Mr. Hatch, of Warwick; charge to the pastor by Mr. Merrill, of Montague; right hand of fellowship by Mr. Sabin, of Templeton; address to the people by Mr. Knapp, of Hatfield.

It was a day of deep and delightful interest to the inhabitants of that enterprising and growing village. A new and tasteful house of worship is nearly completed. A church has been recently organized, and with entire unanimity the church and society have joined in the choice of their first pastor. We congratulate them on the acquisition of so able and faithful a minister, as we have no doubt Mr. Peck will prove to be. If they will continue to abound in good works, there is reason to believe that spiritual blessings will be bestowed on them in a measure proportionate to their distinguished prosperity in the various branches of mechanical and manufacturing industry.

PROVIDENCE, R. I.—On Tuesday, the 28th ultimo, the noble edifice erected by the Central Congregational church, Providence, was dedicated to the Triune God. The services were overflowingly attended. The sermon, by the pastor elect, was from the words—"This is none other but the House of God."

On Wednesday, the 29th, at an early hour, an ecclesiastical council convened in the lecture room, to take the preliminary steps for installing the Rev. Leonard Swain in the pastoral office. Rev. Thomas Shepard was chosen moderator, Rev. Edward Ebbs, scribe, and Rev. James C. Seagrave, assistant scribe. After a very gratifying examination of the pastor elect, the council proceeded at 11 A.M. to the public services of installation in the following order:—Invocation by the Rev. J. C. Seagrave; reading of the Scriptures by Rev. E. Ebbs; introductory prayer by Rev. H. M. Dexter; sermon by Rev. E. A. Park, D.D.; installing prayer by Rev. L. Whiting; charge to the pastor by Rev. C. Blodgett; right-hand of fellowship by Rev. Jonathan Leavitt; charge to the people by Rev. J. P. Cleaveland, D.D.; concluding prayer by Rev. Stedman W. Hanks, Lowell, Mass.; benediction by the pastor. The sermon was from the words—"I am not ashamed of the Gospel of Christ; for it is the power of God." It was a masterly exhibition of the adaptations of the Atonement to the human soul.

The Rev. E. B. Walsworth has been dismissed from his pastoral charge in Avon, N. Y., for the purpose of going with a band of missionaries to preach the Gospel in California.

Rev. Edwin Holt has resigned the pastorate of the Presbyterian church in Madison, Indiana.

Rev. T. M. Hopkins, of Racine, Wisconsin, has received and accepted a call to the Presbyterian church in Elyria, Ohio.

Rev. Dr. Stone, of Brooklyn, N. Y., formerly Rector of St. Paul's in this city, has received and accepted a call to the rectorship of St. Paul's church, Brookline, in this State—a new parish, which has just completed the erection of a beautiful church edifice.—*Boston Traveler.*

REMOVAL OF DR. ADAMS'S CHURCH.—The Trustees of the Second Presbyterian church, in Broome-street, have purchased from Mr. Ludlow two lots on the north side of Madison-square, and four on Twenty-seventh street, on which corner they intend to build a fine church edifice at a cost of about $10,000.

WEST PHILADELPHIA.—The Presbyterian church in West Philadelphia has given a call to Rev. Mr. Butler, a Beentiate of Union Seminary, to become their pastor.

Rev. M. P. Sidckney having resigned the rectorship of Burlington College, New Jersey, Rev. E. P. Wright will fill the office, thus vacant, as acting rector.

BROOME-STREET.—In the event of Dr. Adams's church going up to Madison Square, it is understood that the Pearl-street church, Mr. Wood's, will take the house in Broome-street, leaving the Broadway Tabernacle to hold the field alone.

FOREIGN.

Arrival of the Arctic.—The U. S. mail of 6th Oct. from Liverpool arrived early on Saturday evening. The English stock market is flat, without change in prices. Cotton is flat, but no change. Latest news report a popular cry in Vienna. The potato crop in Ireland is at length reported "fair"! A scarcity of grain is apprehended in Egypt, and exportation is prohibited at Alexandria, owing to short inundation in the Nile.

Baron Rothschild intends to take his seat and vote in the House of Commons on the occasion of electing a speaker. The cabinet ministers are expected to assemble in London about the 14th of the present month, for the purpose of settling the period for the meeting of the new parliament.

Captain West and the officers and crew of the steamship Atlantic have received $150 for the widow and infant of Thomas Searchwell, shipwright, who was accidentally killed on board on the 17th ult.

The branch of industry which has recently experienced the greatest activity is the iron trade. A month ago the makers agreed to demand a rise of 10 per cent., and they have now resolved to decline further orders except at another advance of 20 per cent., making a total rise of 30 per cent. The wages of the men have been increased in proportion.

Kossuth is residing in privacy at Kensington Terrace, Brompton, London. Mr. A. Lemny, his late secretary, has just been appointed from Malta, by the Queen's Advocate, Read, who assigns no reason for this high act of office.

Thomas Thomson, of Edinburgh, a coadjutor of Jeffrey, Sydney Smith and Lord Brougham in the establishment of the Edinburgh Review, died on the 24th inst. He was a prominent member of the Scotch bar.

The ship Medway, at London, from Melbourne, Port Philip, brought 61,500 ounces of gold, valued at £250,000.

On Thursday last, a deputation from an influential company, just formed, had an interview at the Board of Trade, to present a petition for a royal charter to establish a direct communication by means of steamers from the east and west coast of England to Canada and the United States. London will probably be the eastern port, and Liverpool the western.

Field Marshal Wellington is about to retire from active service to his villa at Kaybach. It is said that the death of the Duke of Wellington has impressed him unpleasantly with the fact that, occasionally, even field marshals die.

Intelligence has been received at Vienna from Syria, that the Druses are everywhere arming, and that an insurrection in Palestine is apprehended.

Travelers from Germany are prohibited from entering Denmark and Sweden unless they are provided with clean bills of health. The measure is in consequence of the appearance of cholera in Pomerania. No quarantine, however, is established.

Severe shocks of earthquakes were felt at several places in Bengal Presidency, about half-past four A.M., August 4th.

A ship named the Runnymede was to sail from Bombay for Australia, about 25th August, with emigrants, many of them Anglo-Indians, who think they can better their condition in the gold country.

GENERAL NEWS.

Difficulties with Cuba.—On the 31 instant, the American mail steamer *Crescent City*, commanded by Captain D. D. Porter, U.S.N., was ordered out of the port of Havana by the Spanish Captain-General, without being permitted to land her mail or passengers. The official paper admits that the cause was an alleged offense by the purser of the steamer, Mr. Smith; and notice was given that this steamer should never be permitted to enter, so long as Mr. Smith is on board. Judge Conkling, our new minister to Mexico, being about to sail for Vera Cruz, in the U. S. steam-frigate *Pouchatan*, has been instructed by the President of the United States to stop at Havana, for the purpose of

Editors' Table.

AN INTRODUCTION TO ALGEBRA, being the first part of a Course of Mathematics adapted to the method of instruction in American Colleges. By Jeremiah Day, D.D., LL.D., late President of Yale College. A new edition. With additions and alterations, by the author, and Professor Stanley, of Yale College. New Haven. Durrie & Peck.

One hundred and forty thousand copies of this work have been purchased by a discerning public since the issue of the first edition more than thirty years ago. Uncle Tom's Cabin has only just exceeded Day's Algebra in the extent of its circulation. This is *the* Algebra for use in colleges, as much as Webster's spelling-book is *the* spelling-book for common schools. It has been translated into Arabic and we know not many other strange languages by the missionaries of the American Board. The writer of this notice saw a class of Orientals reciting from it at Abeil on Mount Lebanon, almost two years ago; and it seemed strange that the science of algebra should go back into the Arabic from America, just as the Gospel goes back from these "uttermost parts of the earth" to its birth-place.

This new edition has been thoroughly revised and enlarged by the venerable author with the aid of Prof. Stanley, one of the most eminent mathematicians in the country.

THE ECLOSE OF FAITH; or, A Visit to a Rationalistic Sceptic. Boston: Crosby, Nichols & Company. 1852.

This is really one of the most capital books of trenchant truth and satire we have ever met with. It almost rivals Pascal's Provincial Letters. The whole tribe of Infidels and Unbelievers, Atheists, Deists, Pantheists, Naturalists, Spiritualists, Rationalists, Straussites, Hegelians, Schellingites, crude chairvoyant transcendentalists with Mr Atkinson and Miss Martineau, the non-revelation, absolute religionists, and progressers, with Theodore Parker, naturally and intuitionally included, Mr. Francis Newman and the Spiritual Faculty men, Father Newman and the Roman Catholics, Brad dressed Anti Bible-Impossibility Book Revelation men, and universal sceptics, almost all these, and personally, and by name, that have arrayed themselves against Christ, Word of God and Christianity, are in this book, and their writings are so fairly quoted, that most of their followers will recognize them at once. Indeed it would be so were anybody but a professional man who has studied Christianity as the subject. But the book furnishes a perfect model, and, when impressed by the Spirit of God, gives its devoted student a power which no natural talent, no scholarship, no familiarity with the masters of human eloquence, ever did or ever could confer. He that writes a well-prepared heart, and rightly harmonized affections, drinks in the divine wisdom of our Lord's discourses, will assuredly attain a ready, unforced flowing of religious sentiment, which can hardly fail to awaken, to convince, to animate, to influence his hearers. And if he wish to enliven his discourse with appropriate beauties, both of thought and diction, he can enlist in the service of evangelical truth, the sublimity of Isaiah, the pathetic tenderness of Jeremiah, the prolonged energy of Job, and the varied excellences of the sweet Psalmist of Israel. Nor be it denied or enthusiasm to say, that fervent prayer will make a more impressive preacher than all the lore of rostrums; that he who speaks what he doth know, and testifies what he doth feel, as in the presence of his gracious God, will win more soul to heaven than if he wielded at will the eloquence of men and angels.—*Living Age.*

Democracy of Science.

BY JOSIAH HOLBROOK.

A "CENT-A-NO-OUNCE" system of postage for all matter at all distances would give great progress to the "Democracy of Science," and an immense revenue to the Government. The Post-office is the only agency of the Government that comes directly, intimately, and deeply affecting the greatest number of every citizen than all the other departments put together, coming home to the intellectual, social, moral, business, and personal relations of every man, woman, and child in the community.

No other agency but the Post-office is in any measure capable of the diffusion among all classes, in all places, of the light of science and of the soul. None is capable of being rendered to our citizens by this agency is so high or pervading as this same diffusion light. It is the only agency fitted for the work. And the highest work within the power of the agency, there is in spirit, dignity, a sublimity, a glory, in the thought of twenty thousand depositors and agencies for receiving and distributing, among twenty or thirty millions of citizens, members of the same fraternity, light which illuminates the mind and lifts up the Soul to the Source from which it emanated.

A system of postage at once simple, liberal, and enlightened, would be no less effective and powerful in multiplying and invigorating the wheels of business than in the diffusion of knowledge. It would set in motion thousands and millions of new wheels never yet contemplated or dreamed of, while it would give greatly increased energy to the whole machinery of business.

Thousands of acres are annually planted with Indian corn which produce no more than thirty bushels per acre. By an outlay of ten dollars an acre, the product might be increased to at least forty bushels, which, together with the increase for four years following, would refund the outlay, with at least twelve per cent. interest.

On most of our farms are peat swamps, yielding little else but snakes, frogs, lizards and mosquitoes. This land may be made valuable; but it requires labor. The owner says he cannot afford to reclaim it. Can he afford to be deprived of its use? It cost him something originally, which cost he is paying interest. Then he is taxed for it and must keep it fenced. Yet it yields him nothing but reptiles, insects, and miasmata.

Allow that it will cost fifty dollars per acre to subdue and make it productive. It will then be good for two hundred dollars—a net profit of four hundred per cent. Can the merchant boast of more profitable investments?

Furthermore, the farmer has advantage over the merchant, in the certainty of his results.

The former invests his capital, *hoping* a profitable return. His operations are all based upon the doctrine of chances. He is at likely to fail as to succeed, and even more so. Not so with the latter. He invests in stocks as sure to pay a dividend as that seed-time and harvest will continue.

Most farmers are ready at all times to purchase adjoining land, and run into debt for it, even when in possession of more than they can profitably manage. It is good, say they, for what it costs, and may be worth more; therefore it is a safe investment. The same reasoning applies with greater force to expenditures for the improvement of lands already possessed.

When the spirit of enlargement, now so rife among farmers, shall give place to a healthier and more rational spirit—a spirit of improvement—a new era in the history of American agriculture will commence.—*Hon. R. B. Hubbard.*

Funeral Hymn.

Farewell, brother! deep and lowly
Rest thee on thy bed of clay;
Rudely blasts and angels holy
Bore thy heaven-ward soul away.

Sad we give thee to that number
Laid in yonder ley halls,
Far above thy peaceful slumber,
Many a shower of sorrow falls.

Hear our prayer, O God of glory,
Lowly breathed in sorrow's song;
Bleeding hearts ils lie bare before thee—
Come! in holy trust made strong.

Hark! a voice moves nearer, stronger,
From the shadowy land ye dread —
Mortals! Mortals! seek no longer
Those that live, among the dead.

Farewell, brother! soon we meet thee
Where no cloud of sorrow rolls;
For glad tidings float—how sweetly!
From the glorious land of souls.

Death's cold gloom—it parts asunder!
Lo! the folding shades are gone—
Mourner, upward—yonder! yonder!
God's broad day comes pouring on!

[Ch. Repository.

LAWS OF HEALTH.—Children should be taught to use the left hand as well as the right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear night-caps.

Children under seven years should not be confined over six or seven hours in the house, and that time should be broken by frequent recesses.

Children and young people must be made to hold their heads up and their shoulders back while sitting, standing or walking. The best beds for children are of hair, or in winter, of hair and cotton.

Young persons should walk at least two hours in the open air.

Young ladies should be prevented from bandaging the chest. We have known three cases of insanity terminating in death, which began in this practice.

Every person, great and small, should wash all over in cold water every morning.

The more clothing we wear, other things being equal, the less food we need.

From one to one pound and a half of solid food is sufficient for a person in the ordinary vocations of business. Persons in sedentary employments should drop one-third of their food, and then will escape dyspepsia.

Young people and others cannot study much by lamplight with impunity.

The best remedy for eyes weakened by night use, is a fine stream of cold water frequently applied to them.—*London Lancet.*

THE SCOTS WORTHIES,

CONTAINING a brief Historical Account of the most eminent Noblemen, Gentlemen, Ministers and others, who suffered or suffered for the Reformation in Scotland, from the beginning of the Sixteenth Century to the year 1688. By John Howie. With twelve engravings. New. $1 50.

In Scotland this is a favorite book, and particularly with the Scotch Presbyterians. Copies are to be received with favor by the friends of Christ in all parts of the world. Presbyterians generally should not remain ignorant of the faith and sufferings of the fathers of their church, which was drenched with the blood of martyrs before the order and discipline of Presbyterianism was fully established in it. We have been acquainted with the Scots Worthies from our earliest years, and we thank the American publisher for this new and handsome edition. It should be in every family—*Boston Traveller.*

It will be one of the most popular and valuable books published in this country.—*Boston Courier.*

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Address, J. W. BENEDICT.

PERTH AMBOY SEMINARY.

THE thirty first semi-annual session of this institution will commence on Wednesday, Nov. 3.

The services of the Principal, while imparting a thorough and practical knowledge of Latin and Greek, will be devoted to the cultivation of the heart and mind, and to the formation of habits of industry and punctuality, and to enable the pupils to derive the highest advantage from the instruction and discipline of the school in which he is an interest in the advancement of those who look to him for their children.

On his return to the city (Gov.) he will resume his Classical teaching and will organize an Elementary Class for Ladies and Gentlemen, and an advanced Class on a new plan to those who can read plain Music; also Juvenile classes.

All letters on business should be addressed to the subscriber at No. 160 Broadway, New York.

200-2t WM. B. BRADBURY.

PSALMS AND HYMNS.

THE following resolution was passed by the General Assembly of the Presbyterian Church in the United States of America at their session in Philadelphia, May 28th, 1852:—

Resolved, That this body approve of the Psalms and Hymns published under the direction of the General Association of Connecticut, as the best compilation for the purposes of worship, and recommend the churches in connection with this body to procure their supply from this source.

Copies of the above may be obtained at the Depository of the Presbyterian Board of Publication, No. 265 Chestnut-street, Philadelphia, Pa.

Mr. Alexander Declaren, Agent for the Board, 265 Broadway, New York.

Christian Intelligencer, New York; *Christian Observer*, Louisville, Ky.; *Presbyterian*, Philadelphia; *Evangelist*, New York; *Observer*, New York; *Puritan*, Boston; *Recorder*, Boston; *Christian Advocate and Journal*, New York; *Tribune*, New York; *Times*, New York; *Courier and Enquirer*, New York; *Journal of Commerce*, New York; *Commercial Advertiser*, New York; *Express*, New York; *Sun*, New York; *Herald*, New York; *Tribune*, Chicago; *Democrat*, Chicago; *Tribune*, Cincinnati; *Gazette*, Cincinnati; *Commercial*, Cincinnati; *Inquirer*, Cincinnati; *Gazette*, Pittsburgh; *Post*, Pittsburgh; *Gazette*, Philadelphia; *Inquirer*, Philadelphia; *Ledger*, Philadelphia; *Sun*, Philadelphia; *Argus*, Albany; *Journal*, Albany; *Courier*, Albany; *Republic*, Washington; *Union*, Washington; *Courier*, Boston; *Journal*, Boston; *Transcript*, Boston; *Post*, Boston; *Courier*, Charleston; *Mercury*, Charleston; *Courier*, New Orleans; *Picayune*, New Orleans; *Bulletin*, New Orleans; *Republican*, St. Louis; *Intelligencer*, St. Louis; *Republican*, Baltimore; *Sun*, Baltimore; *Patriot*, Baltimore; *Journal*, Louisville; *Courier*, Louisville; *Journal

a point of vision from which they may take more enlarged and reverential views of the providential origin and progress of their own system, and of its present relations to the designs of God. To secure these results we need once more to review the historical developments of our system since the Reformation, and to inquire for what great principles are the world indebted to it, and what has thus far been its influence through them upon this nation and upon the world. It will thus be possible more intelligently to judge what is demanded of Congregationalists, on the ground of principle, and how they may best accomplish the great mission assigned to them by God.

To reach this point of vision, it is absolutely essential that the opening spirit of the convention be eminently devotional. The members as they convene, should hear a voice as from heaven saying, "Sanctify yourselves unto the Lord." All that is offensive to God should be searched out and removed. With earnest prayer should his presence be sought as absolutely essential to any measure of success in securing the great ends of the convention. Then will he, as he had himself in power and in glory, and guide the convention in ways of holiness, wisdom, and truth.

If the right point of vision shall be thus secured, it will be relatively easy to judge of the special and local questions which now surround us. The convention will have a clear view of the general ends at which they should aim, the sound principles of judgment, and a right spirit. Under the influence of these, all practical difficulties will disappear, and the path of duty will soon become plain to all. But after all, the highest end of the convention should be to secure that elevated point of vision upon which the possibility of all this depends. And if the convention should result in nothing else, no words could adequately set forth its importance and practical benefits.

We do not intend by these remarks to authorize the inference that such general Congregational conventions ought to be often repeated. It is enough that there is at the present time a providential state of events which seems to call for such an assembly. At the same time we are of opinion that some Congregationalists are pusillanimously fearful of such general conventions. For though as Congregationalists we would guard against all approaches to a central power above the churches, still it is true that there ought to be an intellectual and moral unity and communion among Congregationalists, throughout this nation; and in order to this they ought to know each other, and in some suitable way, and at proper intervals, to express such unity and communion in an open and visible manner. Beyond all doubt general conventions may occasionally be held for such ends, without danger, and to great advantage. Such conventions could be rendered interesting and profitable, not merely by reports of the state of the churches, but by intellectual exercises of a high order, such as the lectures delivered before the Congregational Union of England and Wales. All who have read these lectures well know that they are an eminently valuable contribution to the religious literature of the age.

It is also greatly to be desired that the controversial and historical literature of the Congregational churches from the beginning should be rendered more accessible than they ever have been. In the development and vindication of no system have more eminent writers ever been employed. No controversies are worthy of more profound study than those in which the early fathers of the denomination were engaged. Yet their works are for the most part entirely out of print, and no complete collection of them is found in any public library. It is not until within a year that the works of the celebrated John Robinson have been rendered accessible; and had it not been for the existence of the Congregational Union of England and Wales, even so much as this would not have been effected. The works of those monkish fathers out of whose errors that great apostasy grew which enslaved the world, have been again and again reprinted with notes and indices. But those of the great fathers of modern Christian liberty have been permitted to remain inaccessible and in dishonored obscurity. How few Congregational ministers have the means of rendering themselves masters of the history of their own body! These things ought not always so to be. United Congregational action is the only adequate remedy.

Returning from such general views of the possible utility of occasional general conventions, we would make a few concluding remarks with reference to the particular questions likely to come up in the approaching convocation. We consider them, then, to be questions easily settled on two suppositions. The first is, that there shall be in the body a real and ardent love for all true Christians of every name, and especially for our Presbyterian brethren, an earnest desire to promote their holiness and spiritual energy. Nothing can open the eyes of the understanding and give true practical wisdom, like brotherly love. Well has an inspired apostle said, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because the darkness hath blinded his eyes." The second supposition is, that the body shall truly appreciate the general relations and worth of their own principles and system to the cause of Christ, and take such a course as Christian consistency requires.

Farther than this, we do not intend to go into detail, or attempt to anticipate or direct the action of the convention. We do not doubt that they will receive wisdom and grace from on high, intelligently to consider and properly to dispose of whatever practical questions shall arise.

The Independent.

NEW YORK, THURSDAY, OCT. 28.

NOTICE.—*All business letters should be addressed to the Publisher of the Independent, and all communications for the paper, to the Editors.* By observing the above notice, correspondents will save much inconvenience at the office.

DANIEL WEBSTER.

"Daniel Webster is DEAD"! The tidings have thrilled across the continent. It is known to-day from the St. Croix to the Del Norte, that the greatest modern American intellect has left the scenes of its earthly career. Upon how many hearts has the announcement fallen, with a heavy and staggering shock, before which they have throbbed and painfully labored! How many have felt, as they could have felt in no other case, a fearful and mysterious awe, in the thought of that vast and solitary mind going forth into Eternity, and standing before God! For ourselves, we confess that the death of no other man, of all the eminent statesmen and soldiers who have recently fallen, has moved us with a power comparable to this. No other has carried us so irresistibly to the Future. No other has left such impressions of sadness.

Daniel Webster was for years the very Idol of our imagination. The majestic periods of his eloquence were the first to awaken and define our conceptions of the grandeur and scope of human speech. His resolute and mighty opposition to measures which we had been taught from childhood to deprecate, his unyielding and unequalled support of interests which we supposed vital and immeasurably important—led us long ago to feel that to no other man could the interests of this nation be confided as to him; that the Presidency of the Republic was the station for which God had pre-eminently endowed him, and from which, as from a prouder than any imperial throne, his great and unique qualities should be revealed to the world. For years, therefore, we felt that there was no sacrifice of interest we would not instantly make, no personal humiliation or labor we would not undertake, to place Daniel Webster at the head of the Nation. If the utmost exertion of all our powers for years could have accomplished it, they would certainly have been given.—We well remember the delight and the awe with which, not more than twelve years since, we met him at his own country-house at Marshfield, and how his every attribute and movement seemed to justify the feeling we had brought into his presence;—his grand yet graceful and vigorous frame, worthily enshrining the splendid and imperial intellect that wrought within; his incomparable legal and senatorial successes but crowning with fitting and glorious associations his majestic aspect. The voice that had fulmined against an impetuous opposition, and held all antagonists baffled and at bay; that had smitten Col. Hayne, as launched its defiant and appalling Protest, against the very front of executive usurpation; and that so often, in the highest courts of judicature, had pursued with mellow and powerful utterance the harmonious course of some great argument—had a power upon its tones, to our young ear, that we never expect to meet again on any voice of mortal man. There rolled in it the echo of great conflicts and successes. It gathered sublimity from the purposes and thoughts that had coursed in triumphal procession upon its majestic and lofty speech.

There was always about Daniel Webster, too,—and this was one secret of the awe which he inspired—a consciousness of God, of Eternity, and of Providence. His early religious history is well known. What his later religious character may have been, it is not for men to say. But there was always a power from invisible things upon his eloquence. Its most impressive and mighty passages have caught an authority from 'the world to come.' His nature was so vast that it seemed to out-span, by the necessities of its constitution, all the narrownsss of Infidelity. It touched the Eternal, on every side. It was conscious of Immortality. The attributes of it were prophetic and solemn. And whatever else Mr. Webster may have been, he was certainly no infidel. He felt the power of God within him. He recognised, in conviction we are satisfied as well as in expression, his own accountableness to an immutable Arbiter; and the Miltonic greatness and outreach of his thoughts was satisfied with nothing else so much as with the august and imposing themes of Divine Revelation.

And yet Daniel Webster has died, below the Presidency. He has died, with the knowledge that he could not even be nominated for it by any great party. His death has been hastened,—says his bosom friend and counsellor in this city—because he could not attain this goal of his long ambition. And men who once revered and honored him, with passionate enthusiasm, have been for years his determined opposers. There is a moral in the fact, which it were well to consider. Daniel Webster opposed himself to the Conscience of the North; and he was broken upon that Rock! The grandest powers America has had, certainly since the era of the Revolution, the grandest intellectual fame that has illustrated our History—were of no avail to their possessor in forwarding his ambition, when he turned against the deep and religious convictions of the men whom he had trained. He *had* trained them; by his glorious words, and his more glorious example;—to a knowledge that man has right to freedom; has right to be educated, to be protected by government, to be guarded and guaranteed in his domestic relations; has right to think, to speak, to act, freely and as he will, so long as he acts justly. And when Mr. Webster accepted the opposite doctrine, and turned his back on the decisive convictions which he had breathed from his childhood, and had uttered in his manhood, and had contributed more powerfully than almost any other to establish among men—the illustrious Past only made more inevitable and more indispensable the overthrow of the Future, as it brought to more glaring expression his disastrous unfaithfulness. We can hardly yet bear to think upon the history. The old idolatry still lingers in its fragments; and there is to us something inexpressibly mournful—no drama has surpassed it—in this shattered and tragic termination of a career that might have brightened and culminated to its very end; in this overthrow of a sublime and masterly nature, through the recoil against it of the Consciences it had taught!

Of the gloom that shadowed the last days of Daniel Webster—the gloom of this utter and final disappointment of the one earthly hope that had dwarfed every other—we cannot speak. The history of the last months has been full of its expressions. Into the thoughts that looked out on the Unseen World, as that regal and mighty intellect approached its end, we may not enter. And what imagination so poised and powerful, and so illuminated from God, as to be able to grasp the experience of that Soul, in the transition to Eternity—its Vision and its Thought! Enough, that the mortal career of Daniel Webster is ended now; and that his work and his hope on earth are over. A grander mind has not entered the Invisible, a more enchaining and powerful soul has not gathered upon itself the robes of Eternity, since our nation began. And the moral of his end, like the attributes of his nature, is majestic and impressive. S.

THE ROBBERS IN KURDISTAN.

The robbery of Dr. Bacon and Mr. Marsh by a Kurdish chief named *Malúl Agha*, has not been forgotten. Our friends have often inquired whether the property has been recovered and whether *Malúl Agha* and his associates have been in any way punished by the Turkish government.

Mr. Williams, one of our missionaries at Mosul, says in a letter dated Aug. 30, 1852, "I have just received 4500 piasters from His Excellency *Helmy Pacha*, for the spoiling which the Kúrds did your party a year since." "Three cannon and three hundred men were sent up there and collected this money, refusing to take the articles, as the owners were in the United States and the articles probably injured. The troops also brought back 70,000 piasters government arrearages, and secured 200,000 more which is to come down after the rice harvest." Mr. W. also writes that as soon as the 200,000 piasters still due to the government shall have been received at Mosul, the robbers will be punished.

This is a great lesson to the plundering barbarians of the mountains, a lesson which they will not be likely soon to forget. Other travelers may be able to pass through those wild districts in safety, in consequence of the people having been taught in this way how sacred is the duty of hospitality to strangers.

In this act of restitution, we have a new instance of the friendly disposition of the Sultan towards American citizens, whether they visit his dominions as merchants, as travelers, or as Christian missionaries. Thanks to His Imperial Majesty! Our thanks are also due to His Excellency the pacha of Mosul for the energy and fidelity with which he has executed the orders of the supreme government at Constantinople.

Mr. Rassam, the British Vice-Consul at Mosul, has promptly and generously done all in this matter that could have been expected had he been in the service of our own government; and the result, now announced, is due in no small measure to his hearty and uncompensated interposition. He in the first instance, acting as the agent of a friendly power took up the wrong that had been done to citizens of the United States, and made a communication on the subject to Sir Stratford Canning (now Lord Stratford) the British ambassador at Constantinople. Nor from first to last has anything been wanting that he could do to obtain the restitution which has now been made.

EDUCATION IN OREGON.

Oregon may yet become, and ought to be made, the New England of the Pacific. If we were emigrating to the other side of the continent to find there a home for ourselves and our children, our selection of a dwelling place would be not

Where Calfornian rivers
Roll down their golden sand,

but where the more invigorating breezes of a more northern clime sweep over "the grand old woods" of Oregon. A few years hence, it will probably be found that Oregon in its soil, in its forests, in its mines and quarries, in its unlimited water power for manufacturing purposes, and in the slower and healthier growth of its population, offers better rewards to steady industry and a better home to the emigrant seeking for a home, than the imperial and golden state upon her southern border.

But that such results may be realized, all the institutions of a truly Christian civilization must be secured now for that great territory. Our fellow citizens there are pioneers, and are chiefly from the pioneer classes of what have heretofore been the Western States. In their early efforts to establish the higher institutions of education on that new field of enterprise, they need, and ought to receive, the generous co-operation of their brethren in the older portions of our common country.

The Rev. George H. Atkinson after several years service in Oregon in the employ of the American Home Missionary Society is now in the Atlantic states asking aid for a "collegiate institution" and a "female seminary" in what is really *the far west*. We hope he will meet a kind and generous reception.

THE PARKER CONTROVERSY.

The complicated case in which Dr. Parker, Mrs. Stowe, Mr. H. W. Beecher, and the *New York Observer*, are all parties, has now been on trial for several weeks; and it may be presumed that the materials for a decision are before us. We, the editors of *The Independent*, have taken no part in the controversy, but as the whole matter has been spread before our readers, it is proper for us to pronounce our opinion on the merits of the case. Next week, if we are not prevented by other engagements, we hope to begin—perhaps to finish—that service.

LECTURES IN BROOKLYN.

Literary lectures have come to be an indispensable element in a winter's history. Our cities by no means monopolize them. Every town, of any size and pretension, has at least one course, and often several. Villages, also, and rural neighborhoods, with commendable enterprise, institute able courses of lectures. And, often, the benefit of literary lectures is much more emphatic in the country than in the city:—not because they *need* them more, and are in a state of ignorance which requires them; for the very reverse is true. We think that there is more reading, more thinking, and more deliberate culture in the country, than in an equal number of persons, of the same position in society, in cities. Life has little leisure in cities. The multiplicity of excitements, the endless lectures, concerts, exhibitions, public meetings, and unnamed and innumerable gatherings, induce a habit of curiosity and literary excitement, rather than of reflection and real culture.

But though the best advantage is not derived from lectures in cities, they are *so* beneficial as to be indispensable to every well spent winter.

We are glad to see a programme for a "New England Course of Lectures" in Brooklyn, beginning on Nov. 9th. The gentlemen already named,—E. P. Whipple, Horace Mann, Henry Giles, Th. Starr King, H. N. Hudson,—are a guarantee of the excellence of the course. And we believe that the reputation of Brooklyn for rational and literary entertainments, as compared with the thriving settlement in her neighborhood, called New York, will not be permitted to suffer in this case. *

BUSINESS QUESTIONS.

MESSRS. EDITORS:—Will you answer the following questions in your next number of *The Independent?*

1. If a man is unfortunate in business and compromises his debts, and afterwards is prosperous, to whom ought he to pay the difference between the compromise and the original claim, if his creditors have also become unfortunate and compromised their debts?

2. If creditors have sued for their claims when a debtor has asked for a delay, ought the legal expenses to be paid by the debtor?—ought interest to be paid?

3. If through the inducement of a friend, a person becomes liable, ought he to pay such liabilities if he has become legally discharged?—ought he to pay interest on such a liability?

By answering the above you will confer a favor upon one who wishes to do right in the sight of God. D.

1. Payment should be made to your original creditor, unless some special reason exists why it should go to *his* creditors. It will then be a matter of conscience for *him* to dispose of it aright.

2. This is a question for a lawyer rather than a casuist. If you are in such a case, you will probably obtain information on the subject in an unambiguous manner. And it is probable, in ninety-nine cases in a hundred, that *law* and equitable justice will be identical.

3. Circumstances must determine. No man has any moral right to indorse or lend his name, unless he is fully willing to *pay* the sum for which he indorses. To indorse what you *cannot* pay, or what you do not mean to pay, is to act in bad faith. Even where there is not the remotest prospect of your being obliged to pay the sum for which you are security, you should nevertheless agree with yourself distinctly to pay it, should any unforeseen contingency bring the debt upon you. The want of fixed moral principles on the subject of indorsing leads to a vast deal of dishonesty and injustice.

If you are discharged not upon a mere legal technic, but according to the spirit and intent of the law, you are no longer bound. Thus, if as agent for others you indorse their paper, and it comes to suit, the holders of the paper choose to take the parties for which you act, instead of looking to *you* as the agent, they by that act release you in law and in morals.

But it often happens that a man may be morally and legally exonerated, in so far as the original parties are concerned, but *not* morally set free from second and third parties, who have been drawn into obligations upon faith in your name. You have no right to let them suffer through their confidence in you.

Selfishness is the great mischief-maker in settlements. Men think of their own rights first, and their creditors afterwards. Reverse this. Be careful *first* that no man suffers by you. This is the best way to take care of yourself. It is best even where your creditors are avaricious. Nothing so whets avarice to an implacable severity as the appearance of equivocation and injustice in the creditor. If you suffer by such a course as a debtor, you gain as a Christian. In the *long run* that which makes you *really* Christian makes you prosperous.

Why do not men send more questions from *real life* to religious editors and to their pastors? These are the places where Christianity is needed. *

EDITORIAL CORRESPONDENCE.

A TOUR IN SCOTLAND.

The city of Edinburgh has detained me longer than I had intended. London and the great capitals of continental Europe are too vast for detailed description, and also too well known to require to be described anew. But Edinburgh is comprehensible;—the feet can traverse it—the eye can measure it, and one feels a satisfaction in the attempt to describe it. Then it has two certain specialties, ancient and modern, which entitle it to notice: it is in some sort a representative city—as Emerson would say—of a people whose civil and religious history, and whose influence upon the literature and religion of our times, are as important as those of any people in the civilized world.

No one should leave Edinburgh without, if possible, making an excursion to Roslin Castle. A few hours will suffice for this, and there is a regular conveyance to and from the castle every day. The situation of the castle on the rocky bank of a narrow but swift, deep stream that was itself a sufficient barrier to an enemy not furnished with modern artillery, was at once commanding for the purposes of defense and picturesque as an object of art. Its seamed archway and buttresses, overgrown with ivy, preserve the impression of the picturesque long after the place has ceased to be formidable with the munitions of war. One can form no idea of the magnitude of this ruin from an outward survey of its remains; he must inspect its interior; its long stories of chambers, the lower tier of which are hewn out of the solid rock, while the upper are arched and walled with masonry that has consolidated into rock; its narrow embrasures, rising tier above tier, where the archer, secure behind five feet of stone, could pick out the enemy on the plain or the stream below; its ample kitchens and storehouses, and its deep dungeons for the confinement of prisoners;—he must walk through all its subterranean passages, and climb its overlooking tower, if he would comprehend the military strength of a feudal lord and the means that were necessary to maintain his power. What an age was that in which no man could trust his neighbor and no sovereign his subjects; when might and rapine ruled, and even the strongest possessed his goods in fear. Such ruins are a history. As ruins too they are a prophecy. The yew tree that for five hundred years has spread its branches in this castle yard, still fresh and green amid these mouldering walls, teaches us how far the simple vital forces that the Creator has given even to the vegetable world outlive the works of human pride and power; while the smiling village in the vale below, with its thrifty husbandry and humming factories, teaches us how far the industrial and the moral forces that God has given for the life of society transcend that mere brute force by which man tyrannizes over his fellows. How beautiful and how impressive, how suggestive of the past and how hopeful for the future, is a scene of peaceful industry surrounding and embracing the ruins of a baronial castle.

Roslin Chapel, adjacent to the castle, is a perfect gem of its kind, exhibiting the work of the architect and the sculptor of eight centuries ago in as good a state of preservation as modern edifices of fifty years' standing. Most unique and at the same time of an endless diversity, are its carved pillars and arches, with their symbolic bas-reliefs. One arch represents the virtues under the figure of a bishop visiting the sick, giving bread to the poor, attending the prisoner, burying the dead, &c., and on the reverse are the vices of intemperance, avarice, lust, &c., over which the devil laughingly presides. A portion of the ceiling gives an impressive representation of the Dance of Death—long anterior to Holbein's—in which all ranks and ages are following in his train. Isaac prepared for the sacrifice, and the ram caught in the thicket, the star of Bethlehem, and other Scriptural scenes, are very finely represented upon the cornices and the capitals. The perforated carving in stone to which I have alluded at Melrose Abbey is here remarkably distinct, and the elaborate foliage on many of the pillars shows consummate skill in the builder. Some of the sculptures, according to the universal taste of the times, blend the ludicrous with the grave. We find here, for example, a farmer snatching a goose from a hungry fox, and an angel playing a bagpipe, which office at Melrose is more appropriately assigned to a pig. The guide supposes that the bagpipe was first introduced at the period of this chapel, and that its invention was thus chronicled; but the sculptor certainly mistook its origin. I must admit, however, that the sound of some half-a-dozen bagpipes blending perfectly was not altogether unmusical, as it came to my ears upon Calton Hill, from a regiment of Highlanders defiling through the street below. It seemed, too, quite in keeping with their unique regimentals.

What time, what art, what labor, what wealth were lavished upon the production of such chapels, now disused and falling to decay! The religion that created these outward expressions and that maintained itself by these has passed away from Scotland forever. The same religion that could thus subordinate art and wealth and sentiment to its uses, that could rear magnificent and elaborate structures to fascinate the eye, to kindle the imagination, and to fill the soul with admiration and with awe, could also kindle the torch for the martyr's pile, and wield the axe of the executioner. There is no fear that the ruined monuments of that religion, however graceful and impressive, will ever recall in Scotland that Religion itself. Not only the principles but the tastes of the present age are different, and a pure simplicity in worship and in religious art has superseded the elaborate adornments of a semi-mythological worship and belief.

Before leaving Edinburgh, also, one should visit without fail the Experimental and Botanical gardens, contiguously situated in the northeastern suburb. The *quondam* capitals of Scotland and of Ireland demand that in matters of [illegible] we do so far as these [illegible] under royal patronage, they shall be favored proportionally with the capital of the empire; and so these cities, and indeed many smaller ones throughout the realm, have each their botanical and zoological gardens in miniature, connected in some way with the departments of natural history in their respective universities, and thus coming within the purview of the government and drawing upon the public treasury. The Experimental Gardens at Edinburgh are sustained, I believe, by a voluntary association, which, acting upon the principle of the American Institute, affords a healthful stimulus to horticulture. Upon certain days a display of fruits and flowers in competition for premiums is made in a great show-room on the premises. But in addition to the stimulus of such competition in results, these gardens present a most alluring example of horticulture perfected in every department. Here are wall-fruits and bed-fruits of various descriptions, flowers of every hue, rare plants and shrubs of every clime, trees of every growth—the garden, the orchard and the forest combined in one. It answers to a nursery on a great scale, but it has the beautiful feature of the hawthorn hedge, comparatively unknown in our American climate. I saw one compact, well-trimmed wall of hedge, at least twelve feet in height and four in thickness. What a privilege would it be to have such a garden as this covering even a hundred acres, in the immediate vicinity of New York, and accessible to all well-disposed persons. Here one can wander over well-ordered walks that traverse the garden in all directions, under the shade of forest trees, along the perfumed beds of flowers, beneath the sun-lit walls of luscious fruit, or may sit down for quiet contemplation in some secluded nook, or may repair to the lecture-room and study horticulture, botany, dendrology, herbology, pomology, and every other *logy* pertaining to the vegetable kingdom. What a luxury to our * contributor would such a garden be on Brooklyn heights; and what choice exhalations from it would diffuse their aroma over the pages of *The Independent*. Ah yes; but what would become of landlords, city lots, and corporation taxes, if such a use were made of acres in New York or Brooklyn?

In the Horticultural gardens I was particularly attracted by the brilliant display of Fuschias, and the almost endless varieties of heather in their beautiful bloom. There are at least 700 varieties of this shrub, some of the choicest of which are from the Cape of Good Hope. The Palm House is also an object of much interest. It is an octagonal glass house about fifty feet in diameter, surmounted by a dome fifty feet high. One specimen palm tree reached from the floor to the apex of the dome.

Bidding Edinburgh a reluctant adieu, I set out with raised expectations for a tour of the Highlands. "Sir Walter" has "done" their beauties so admirably into story and song that one forms to himself a perfect picture of each locality, and knows each *Ben* and *Loch* as a familiar friend. And if one goes into the Highlands direct from the witchery of Abbotsford, he is very likely to carry with him a surplusage of enthusiasm for the haunts of Rob Roy and fair Ellen's isle. All sentimental travelers carry with them to Loch Katrine a copy of the Lady of the Lake, just as large-collared Byronists carry Childe Harold to Switzerland and Italy for the convenience of quotation.

The castle at Stirling detained us long enough to enjoy the extensive and beautiful prospect from its esplanade, to identify the field of Bannockburn, to see that the castle is in thorough repair and has its full complement of men and arms for a time of peace, and to pay one of Her Majesty's subalterns in regimentals a shilling for showing us a huge old leather hat, about the size of two common hat cases, purporting to have been worn by Oliver Cromwell in lieu of a helmet,—and the old oak pulpit and communion table used by John Knox and bearing date 1520. More edifying—because it had more palpable marks of reality—was the tracing of the breach made by the "Ironsides" in the castle walls. It was a charming ride from Stirling to the Trosachs, upon the top of the stage-coach, in company with a jolly Englishman whose wit flowed incessantly. I had just expressed to him my desire to see a live lord, and he with rare humor was attempting to palm himself off as one, when the coachman bade us "whist," for Lord John Russell was approaching. Immediately my republican hat was waving in unison with all the rest to a short, slender gentleman, with small features but a fine intellectual forehead and a beautiful eye, wearing a blue coat and a white hat, who rode by us upon a noble white horse, attended only by his groom, and who gave us in return a most graceful salutation. His lordship has an estate in the vicinity of Callandar, where he passes the summer. A few hours later I had the honor of riding in company with the roughhewn lineal descendant of the M'Gregor of Rob Roy, and the heir apparent to the chieftainship of the clan. In this proximate view of these two extremes my wish was fully gratified.

The fields were ripening under the late Autumn sun with the promise of an ample harvest. Everything indicated prosperity except the villages, which in Scotland are generally compactly built along the road-side, the houses low and dirty, of a yellowish stone cemented with mud, and the whole exterior abounding in filth. Yet that the people have some notion of cleanliness was apparent from the process of "Scotch washing" which I witnessed at Callandar, at the public pump, as I had before seen it in the grass-market at Edinburgh. In this mode of washing the clothes are heaped together in a tub, water is pumped freely over them and then the women jumping into the tub trend them out with their naked feet, elevating their skirts to a degree that would edify the most outre Bloomer and adorn the most extravagant plate of fashions.

At sunset we reached the new hotel near the Tresachs, and as the twilight lingered I walked along the margin of the little lake adjoining the hotel, eager to catch a glimpse of the mountain pass that the genius of Scott has so eloquently depicted. I had walked about a mile when I met a party of gentlemen coming in the opposite direction, and inquired how far it was to the Tresachs. They replied that they did not know, for they had come up from Loch Katrine to see the Tresachs (and of course must have passed through them), but had not observed anything very remarkable on the road. I set them down for a stupid, unpoetic company, but contented myself with a view of the moon as it rolled up "round as the shield" of Norval from behind the crags and silvered the lake at my feet. Next morning I was to see the Tresachs. I "posted" myself up with all the eloquence of the guide-book and prepared my mind for a scene of "savage grandeur." Having been advised by all means to walk through the Tresachs in order to feel their majesty, I ordered the "boots" to call me early, swallowed a hasty breakfast and set out half an hour in advance of the stage; but its rumbling wheels overtook me before I had reached the spot where my pent-up emotion was to burst forth. Determined to lose nothing, I mounted to the top, put both eyes upon the lookout, and charged my soul to await the same in solemn silence. Impatient at last I called out—"Driver, how far to the Tresachs?" "This is the Tresachs, sir," was the reply. I looked around and above me. Instead of passing through some mountain gorge, a notch like that at Franconia or at the White mountains,—a narrow pass walled in by huge overhanging cliffs, approximating each other and narrowing the vault of heaven to a span of a hundred feet, I was looking upon scenery such as one may see any day upon the Erie Railroad where, having passed Port Jervis, it first bursts into the valley of the Delaware. The scenery of the Tresachs is of the same general character with that of Sullivan county, only less wild and less picturesque, from the absence of the river. The road lies for a half mile or so through what may once have been a dense forest, flanked on either hand by mountains of tolerable altitude, bare and sometimes stern and ragged—a scene altogether wild and picturesque, but at no point approaching the sublime.

[illegible] such was my general experience of Scottish scenery. It is beautiful, very beautiful; its combinations of lake and mountain are picturesque and at times suggestive of the majestic beauty that the mind had formed as its ideal; it has some features of novelty to an American eye, especially in the entire absence of trees from the mountain slopes, and the substitution of short grass and the purple heather that crown their very tops; but though I saw it under the most favorable alternations of sunshine and of mist, I failed to realize from it any impression of the grand. Let no American trouble himself to cross the Atlantic in order to see the Highlands; they are much finer in *Scott*, than in Scotland. It is the genius of Scott, combining the legends and romances of the Highlands into a historic verity, and again clothing the facts of history with the veracity of romance that has imparted to this Highland scenery, naturally bold and wild and beautiful, an almost supernatural fascination. Apart from this, as mere scenery, it will not compare favorably in point of impression with the more prominent scenery of the United States. One enjoys it with much the same moderation with which he enjoys a trip through Berkshire; indeed there is more in the valley of the Housatonic that answers the love of the beautiful and of the grand, than in the more patent sections of the Highlands.

The sail over Loch Katrine did not meet the sense of beauty as it is met on Lake Winnipisiogee; nor did the sail over Loch Lomond fill the perception of grandeur as does that over lakes George and Champlain; there was more of the quiet enjoyment of Cayuga and Seneca lakes, with an added element of sublimity when Ben Lomond reared his head above all his peers. A bright, intelligent young English lady at my side attempted to identify Ellen's isle, but even her enthusiasm, once or twice expended upon the wrong object, failed to rekindle mine after the disappointment at the Tresachs. It is a beauteous lake; and the ride from it to Loch Katrino over the roughest of roads gives one many pretty parting glimpses of the water, while it also affords opportunity to scan the bare summits of the Scotch "Alps," purple with the heather bloom.

Loch Lomond offers a great variety of scenery,—some bold, some picturesque, some serene and lovely,—and it gives some charming surprises by its sudden turns that by a new horizon hem in the voyager from all the world besides. The views of Ben Lomond at several points are imposing, but hardly deserve the epithets of sublimity that have been lavished upon them. Much allowance should be made, however, for English and Scotch writers, who are enthusiastic and extravagant in praise of whatever approaches to a mountain, a lake, or a waterfall. They have never crossed the Alleghanies by the Pennsylvania route, nor the Blue Ridge of Virginia; they have never made the circuit of the White Mountains, nor roamed over the wooded peaks of Berkshire nor the smiling summits of Vermont; they have never visited Lake Winnipisiogee, Lake George, nor the lakes of Maine; they have never looked upon Niagara, nor even upon the falls of Genesee and Trenton; in short they have nothing in the British isles to give them any adequate conception of the grand in combination with the beautiful, and they are thrown into ecstasies by the merely picturesque. It is on some accounts a disadvantage to an American traveler in Scotland to have seen the lake and mountain scenery of his own country, and therefore to have for his mental comparisons a standard so far beyond anything that Scotland can offer upon the customary route through the Highlands. Scotland abounds in the picturesque and the beautiful; in some points its scenery approaches the sublime; but nothing in the Highlands awoke in me the sentiment of the grand, the majestic, the awful, as this sentiment has been awakened again and again by the mountain scenery of my native land.

My tour through the Highlands ended with a sail up the narrow, swift, busy, smoke-ridden Clyde—a stream of historic interest, but just now of immense financial value to the city of Glasgow, that has expended many thousands of pounds sterling in improving its navigation. It is a beautiful stream, and its banks from Dumbarton castle up to the Boimiclaw present some of the finest views to be had upon any river monopolized by commerce. But the dense atmosphere of smoke from steamboats and factories commonly wraps all this beauty in a lurid gloom. One is astonished at the activity that this river presents; at the number of vessels, especially of iron steamers, upon the stocks, or plowing the water; at the number of foundries, furnaces, factories of every sort, that crowd the banks in the vicinity of Glasgow. This commercial capital of Scotland, like Manchester, lives upon and by coal. This gives it its facility in manufactures and for the supply of steam vessels. Our jobbers and consumers would be amazed at the first cost of the delicate *De Laines* and other fabrics manufactured here, in comparison with the price of the same articles in New York after duties have been paid for the encouragement and protection of Messrs. A. & A. Lawrence and other destitute individuals and companies. It seems almost incredible that duties and commissions and all the incidental expenses that our "American system" engenders and upholds, should augment the prices of these fabrics from thirty to fifty *per cent.*, and even more; but let any man come to Glasgow and price them even in second hands if he would realize what the dresses of his wife and daughters pay incidentally for the support of government and of our commercial system. He would much prefer to have those items put into a separate bill and assessed *per capita*.

Glasgow is a fine city—less elegant than the newer parts of Edinburgh, but free from the infectious closes of that city. It is built in the same massive and enduring style—stone streets, stone side-walks, stone warehouses, stone dwellings, stone churches—everything of stone. Like Edinburgh, too, it has its terraces and its crescents, where rows of large, handsome dwellings are t[illegible]fully arranged about diminutive gardens and parks.

The University buildings at Glasgow are remarkable chiefly for a certain antique air imparted to them by the blackening of the stone by the smoky atmosphere of the city, and by a succession of quadrangles about which the various halls are arranged with curious towers for the stairways in the corners. The cathedral has a very fine crypt, two stories in depth, but entirely above ground, which is in perfect preservation though dating back 700 years. Its pillars and arches are massive even beyond the requisition of the huge pile of masonry that rests upon them.

From the lofty necropolis, directly in the rear of the cathedral, a good panoramic view of the city may be obtained when the curtain of smoke is uplifted for a moment by the wind.

Glasgow, in common with all the principal towns of Great Britain, has an equestrian statue of the Iron Duke. The statue here erected, though once caricatured by *Punch*, is a fine work of art; its pedestal is adorned with a succession of well-executed bas-reliefs, representing Wellington's campaigns in India, Waterloo, The soldier's joyful return and welcome home, and The peaceful art of husbandry, by which the sword is beaten into the plowshare. The Exchange, the Bank and other public buildings are fine specimens of civic architecture.

A few miles below Glasgow, just where the Clyde expands into a Firth, are several neat villages to which families from the city resort in summer for sea-bathing. Furnished cottages may be had for the season at an average rate of two or three hundred dollars. From the hospitable home of an American gentleman in one of the choicest of these villages, I made a pleasant excursion up the adjacent loch, and came again upon the picturesque scenery of the Highlands. The charm of these villages is that one can not only enjoy daily sea-bathing and the fresh seabreeze, but can also make excursions of a few hours upon Holy Loch, Loch Eck, Loch Long, Loch Lomond, and the innumerable lochs that cluster about this corner of Scotland, and enjoy the additional scenery of the mountains. Families are accustomed to make pic-nic excursions, taking with them "a wee bit o' a smack," and after the pleasures of the day are over, the steamboat brings them home "in a wee" from the heart of the mountains to the sea-side.

I am tempted to write more of Glasgow and its environs, but I remember that Dr. Bacon in his correspondence did ample justice to both.

I leave Scotland with regret; full of admiration for its intelligent and virtuous people, whom I found to be also hospitable and warm-hearted toward strangers; and full of admiration also for its enterprise, its thrift, its beautiful monuments of art, and its noble institutions of education, of religion and of charity, though I may be wanting in enthusiasm for its unmentionable *Lochs* and *Bens*. T.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, Oct. 25, 1852.

MESSRS. EDITORS:—The all-absorbing topic with us is the death of Daniel Webster. Yesterday, perhaps the most beautiful day of the whole autumn, was felt to be the gloomiest. A universal sadness rested upon the hearts of the people. He died during the night at about half past two, and the intelligence reached Boston at six o'clock, when arrangements were immediately made, and our whole community apprised of the event by the firing of a hundred minute guns on the Common. At 9 o'clock the bells for divine service rang as usual, and continued tolling until 10 o'clock, when they rang out again for the accustomed Sabbath assembling. As might be expected, ministers and people alike came together with one thought upon their minds, and one feeling stirring their hearts. Not only were the devotions of the sanctuary tinged with a funereal sadness, but in some instances the sermon was supplanted by an extempore address called forth by the occasion. Seldom has Boston been so moved and excited. It may in part be accounted for by the suddenness of the event. It was unexpected here, although those who have been familiar with his appearance during the past summer saw evident signs of approaching death, and will doubtless be in some measure prepared for it. Still, it was a sudden event;—to himself, no doubt, and particularly so to his family. On Thursday, the 21st inst., he attended as usual to business, and transmitted to the city a package of letters on public matters, bearing his franks. That evening, however, he was seized with vomiting, and his condition became critical if not hopeless. So decided was the case, that all political movements by his friends and by the Whig party generally were at once suspended. Mr. Webster meanwhile attended calmly to his immediate concerns, and executed his will, which he had previously prepared, bestowing particular attention upon its minute details. With great accuracy of language and distinctness of voice he expressed his religious convictions, and spoke with kindness and consolation to those around him. On Saturday night he inquired earnestly of his physician, how long he could live. His physician, Dr. Jeffries, an eminently Christian man, replied that he could do nothing more than to administer an occasional sedative. "Then," said Mr. Webster, "I am to lie here patiently until the end. If it be so, may it come soon." Dr. Jeffries repeated from the 23d Psalm the words, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Mr. Webster assenting to it and saying, "It is *thy* rod and *thy* staff I want." He prayed with a full and clear voice, ending with the petition, "Heavenly Father, forgive my sins, and receive me to thyself, through Jesus Christ." He was heard, as if speaking to himself, saying, "On the twenty-fourth of October all that was mortal of Daniel Webster will be no more." He is said to have pressed earnestly upon the attention of his friends the great truths of religion, and the application of them to the practical affairs of life, and discoursed solemnly and eloquently upon the principles and promises of Christianity. He took an affectionate farewell of his family, and besought his friends who were present not to leave Marshfield until he was dead. At about 10 o'clock he called for the reading of a part of Gray's Elegy in a Country Church-yard, which was accordingly read to him by his son Fletcher. After this he fell asleep, and awaking, he looked around him with animation, and exclaimed, "I still live." These were his last words; at 22 minutes before 3 o'clock he ceased to breathe without a struggle. Thus passed from earth the spirit of one who, probably beyond any of his contemporaries, perhaps any of past generations, united all classes, both of friends and en

SWEDENBORGIAN. — "The Autobiography of a New Churchman; or, Incidents and Observations connected with the Life of John A. Little." 12mo, pp. 258. Published by Lippincott, Grambo & Co., Philadelphia.

QUARTERLIES.

The "North American Review," for October, has 8 articles, on the Geology and Minerals of California, Lord Jeffrey, Winthrop's Addresses, the Great Exhibition, Decline in the value of Money, Stiles's Austria, Dr. Popkin, Dr. Chalmers, and J. T. Buckingham's Personal Memoirs. Published by Little, Brown & Co., Boston, C. S. Francis & Co. agents, 252 Broadway.

The "Church Review and Ecclesiastical Register," for October, has articles on Science and Religion, New England Theology, John Sterling, Life and Character of Henry Clay, Life and Character of Bishop Henshaw, Wesleyan Methodism, &c.

The "Biblical Repertory and Princeton Review," for October, is decidedly prosy. The subjects are, French Pulpit Eloquence, the Prussian Gymnasium, Latin Grammar, the Haldanes, and Capt. Stansbury's Survey of the Salt Lake Valley.

The "Christian Review," for October, has six articles. Subjects, Baptists of the Mississippi Valley, Personality of the Holy Spirit, Niebuhr, William Penn, the Ark of the Covenant, and Spectral Illusions. In consequence of Mr. Cutting's removal to Boston, and connection with the *Watchman & Reflector*, the Review is to be placed under the editorial supervision of Rev. Robert Turnbull, D.D., and Rev. J. N. Murdock, of Hartford. It will be published in this city, as before. The scholarship, taste, and ability of these gentlemen are such as to guarantee its present high standing.

MONTHLIES.

The "National Magazine" of the Book Concern goes well. The November number opens with a portrait and life of Bryant, following which is the first part of an illustrated memoir of Johnson, the great Lexicographer. Then a continuation of the profound disquisition on Margaret Fuller, Countess of Ossoli, translated admirably from the *Revue des Deux Mondes*. With an article on the Duke of Wellington, we have an engraving of Alfred Crowquill's statuette of the old hero. The "Lost Hunter," a poem by A. B. Street, is beautifully illustrated. The literary, religious, and artistic intelligence is condensed and well selected. The tone of the magazine is religious without being sectarian; it is pure in morals without asceticism; it is literary and yet evangelical. Such a magazine ought to be well sustained, as this is likely to be, for we learn that it has already attained a circulation of 20,000.

☞ "Harper's New Monthly," for November, comes loaded with rich illustrations. Jacob Abbott's memoir on the Holy Land, J. S. C. Abbott's Palaces of France, and another French subject, Life in Paris, have together 55 elegant wood-engravings. Another section of Bleak House will gratify a multitude of readers. The never-ending "My Novel," from Blackwood, still trails its length along. We again lift our voice against the witless vulgarities misnamed "Comicalities." The circulation of this work now exceeds 100,000 copies per month.

The October Blackwood has no Kit, and is quite lacking in politics. The cover contains a statement in regard to our new postage. "Prior to 1845, the postage on Blackwood was $2.40 per annum; from 1845 to 1851 it was $1; 1851-2 it was 75 cents for the average distance; now it is 24 cents for all distances"—cheap enough, as all agree.

The "Rhode Island Educational Magazine," of which a file has been sent us, is by its very existence a memorial of the extraordinary progress which that little republic has made within a few years in the cause of popular education. The circulation of such a work must have a vast influence in quickening the minds of the whole people. As evidence of the thoroughness with which the Rhode Islanders are doing up the work, we refer to the report of the State Superintendent, Hon. E. R. Potter, late M.C., and to the report of the School Committee of South Kingstown, by Rev. Joel Mann, chairman.

We have not reserved room to say more than a word for "Hunt's Merchant's Magazine," for October, which strikes us as unusually valuable, even for that work.

The "Whig Review," for November, is embellished with a portrait of Hon. Truman Smith, U. S. Senator from Connecticut. The articles are on Franklin Pierce, Natural Religion, Tonnage Duties, Blythedale, Currency, the Prospect, &c. In the first article it is said that "the people of this country are martial in their instincts, fond of arms, and brave to a proverb," and that "any Chief Magistrate, by exciting the prejudices and arousing the passions of the nation, may have war *ad libitum*." We hope it is not so bad with us yet.

Mrs. Whittelsey's "Magazine for Mothers" closes third volume next month. On the first of January she commences the twenty-first year of her editorial labors in the service of the Christian mothers of our land. We are happy to see her exhibiting the same force of intellect and the same warmth of benevolence with which she planned in the year 1832 the first volume of the "Mother's Magazine" —the work from which she retired three years ago. The three volumes of her present "Magazine for Mothers" constitute a valuable present.

The "Christian Diadem" is coming out with a portrait of Rev. Henry Ward Beecher, which is not so good a likeness as it ought to be, although it has a resemblance to the original in outline.

We have received through the extra kindness of some unknown friends three copies of the October number of the "Opal," published by the favored residents of the State Asylum at Utica, but without any intimation of the object in view.

PAMPHLETS.

The American Tract Society have made a new issue of Dr. Justin Edwards's powerful and serviceable "Temperance Manual,"—the most condensed presentation of the Temperance argument ever written. 24mo, pp. 90.

"Uncle Tom in England," a "proof that black's white," offered as a sequel to "Uncle Tom's Cabin," 8vo, pp. 131, is published by A. D. Failing, 22 Ann-street. Price, 25 cents. It purports to be a reprint from an English work, which is said on the cover to be "from an advance copy from England," and yet it is said to have already "reached a sale in England, although published but a few weeks since, totally unprecedented in that country." And yet none of the English papers we have seen make any mention of its existence. We cannot explain the puzzle.

"Littell's Living Age," No. 411, for Oct. 30, is chiefly occupied with a crushing article on "Mary Queen of Scots," from the Christian Remembrancer.

Dr. Marsh, of the American Temperance Union, has added to his series of Maine Law Tracts, a capital argument in "The Maine, a Christian Law" —a pamphlet of 4 pp. 12mo.

"Progress of Naval Architecture," an explanation of "Darius Davidson's New American Model," with 15 neat wood engravings, designed to give to clippers, yachts, and ocean steamers the maximum speed of 30 miles an hour, is a pamphlet of 46 pp. 8vo, published by the author, at 344 Broadway. The idea is, to gain "the greatest possible floating capacity," which he proposes to achieve by a very great increase in length.

NAUTICAL.—We learn from *Silliman's Journal of Science*, that the first volume of the American Nautical Almanac, published by authority of Congress, will appear in a few weeks. It has been prepared under the supervision of Lieut. C. H. Davis, U. S. N. It is stated that this work will be a material improvement on the British Nautical Almanac, in having more current lunar tables, which give more accurate predictions, as tested in the case of the eclipse, July 28, 1851.

"At Washington, the British almanac was in error for the beginning of the eclipse 78 seconds, and for the end 62 seconds. The American almanac was in error for the beginning only 13 seconds, and for the end only one second and a half." * * * "The errors exposed in this eclipse may give rise to an error of from 15 to 20 miles in the determination of the longitude at sea by means of lunar distances, and to an uncertainty of twice that amount. The possibility of such an error, arising from this source, is removed in the American ephemeris."

There are other points of superiority; one of the principal being "a more complete, full and accurate table of latitudes and longitudes, particularly of American latitudes and longitudes, than is now anywhere to be found"; and the other relates to the tide tables and other practical information concerning the tides. The announcement of the American work has reduced the price of the British from 5*s.* to 2*s.* 6*d.*

RELIGIOUS INTELLIGENCE

THE CONGREGATIONAL CONVENTION.—It ought to have been noticed in our history of the Convention at Albany, that the motion to provide for future meetings of the same kind was made by Rev. J. H. Linsley, D.D., of Greenwich, Ct. His proposal was to appoint a committee of one from each state, empowered to call such a convention. The Business Committee, to whom the matter was referred, reported a resolution committing the trust to the officers of the Convention, in which form it passed.

Rev. C. W. Wood, and Mr. Paul Hayward, of Ashby, Mass., were members of the Convention, but by some accident their names did not appear on the roll.

We find that we have twice printed the resolution on slavery with a gross error, contained in the copy from which we transcribed—putting the word "principles" instead of "discipline" in the 9th line as it stands in our paper. We therefore reprint the resolution, and it will bear reprinting a good many times:—

Resolved, That in the opinion of this Convention, it is the tendency of the Gospel, wherever it is preached in its purity, to correct all social evils, and to destroy sin in all its forms; and that it is the duty of Missionary Societies to grant aid to churches in slaveholding states, in the support of such ministers only as shall so preach the Gospel, and inculcate the principles and application of Gospel discipline, that, 'with the blessing of God, it shall have its full effect in awakening and enlightening the moral sense in regard to slavery, and in bringing to pass the speedy abolition of that stupendous wrong; and that wherever a minister is not permitted so to preach, he should, in accordance with the directions of Christ in such cases, "depart out of that city."

THE $50,000 FUND.—The *New York Observer* remarks concerning the proposed New Year's gift to be raised for the Congregational churches of the West:

"The Old School Presbyterians have had a church-extension scheme on foot for eight years, during which time they have raised less than the sum *proposed* to be raised by the Congregationalists in a day. $10,922 have been contributed by the churches, and $41,823 have been expended—the balance of $31,000 having been paid by individual donors. Yet an average of 35 churches in a year have been aided to the completion of their houses of worship, or 281 in the whole."

It might gratify curiosity to be informed how many "individual donors" have contributed to that $41,800. But it is not material to know. The money has gone to a good object. The *Vermont Chronicle* says:

"It is to be hoped that the $50,000 will be actually raised 'in a day.' There is already the sum of $10,000 pledged by a single firm in New York. The actual amount to be raised is therefore $40,000. There are in New England 1367 churches. There are in New York and other states enough able churches from which contributions may be expected to make, with these, at least $50,000. To raise $40,000, the contributions in 1500 churches must average only $26.67 each. Some may be expected to give ten or twenty times that amount; some a tenth part of it. Twenty-five cents to each member of the 1500 churches would amount to more than the sum needed. According to the rates of assistance given by the Presbyterians, this would aid in the completion of about 350 houses. None are to be aided unless, with the aid, they will be out of debt. The result would be the completion, free from debt, of more houses belonging to Congregationalists than are to be found in any of the New England states except Massachusetts."

BAPTIST CHURCH EXTENSION.—The Albany Convention is awakening other denominations. At the 45th annual meeting of the N. Y. Baptist State Convention, held in Brooklyn, Oct. 14th, it was announced that the receipts for Home Mission purposes had increased to $9,434,* and that the debt was cancelled by the sale of the *Register* to Mr. Beebee—a wise arrangement. A committee was chosen, to report next year, on a plan for forming a building fund, to be applied by way of loan or gift to the building of houses of worship for feeble churches.

* The following sums have been collected by kindred organizations in the state during the year:

American Baptist Missionary Union - - -	$29,334 05
American and Foreign Mission Society - -	16,118 30
American Baptist Home Mission Society - -	13,706 43
American Baptist Publication Society - -	1,921.17

CONGREGATIONAL METHODISM.—This is the name assumed by a body of people in Georgia, who have seceded from the Methodist Episcopal Church. In their published declaration they speak of the itinerant system as having done its work and lost its efficiency; they object to the Methodist government as uncongenial with our civil institutions; they retain the Methodist doctrines; but they commence with organizing a general representative unity called "The Congregational Church," *under which* local congregations may organize, each having power to choose its own pastor and other officers. It is easy to see that it lacks the cardinal doctrine of Congregationalism, the original and inherent independence and self-government of the local society. Yet they have taken a step towards us; and should the movement extend, may do much in favor of Christian liberty. A correspondent of the *Lutheran Observer* says:—

"This movement had its origin in Georgia. The two principal leaders are Rev. Messrs. Ogletree and Phinizy, of Monroe county. They are both men of wealth and influence, and have always been held in very high repute by their former brethren of the M. E. Church. It is only a little more than three months since this new church was brought into being, and already eleven congregations have been organized, with something like 500 *members!* I regard this movement as one of the most important which has recently marked the history of the church. Of its ultimate success I have not the least doubt."

A SOUTHERN VERDICT.—The *Southern Baptist*, published at Charleston, S. C., is the most candid and free-spoken paper in the whole South. We take its censures, its counsels, its commendations, its appeals, as always dictated and controlled by an honest conviction of truth and duty, and eminently free from the influence of human fear or favor. Speaking of the attack upon Mrs. Stowe and Mr. Beecher by Dr. Parker, this paper says, under date of October 20:—

"A long and, we think, satisfactory vindication of Mr. Beecher has come out in the columns of *The Independent*. It appears that the letters were written in Dr. Parker's study by Mr. Beecher, and that they were accepted by Dr. Parker as a substantial expression of his views. Dr. Parker probably supposed these letters would be again submitted to his inspection, and be revised, before they should be published as his, while Mr. Beecher presumed that they had received his full acceptance, and had them published accordingly. The letters are not forgeries in any sense to which the word may legitimately be applied, and its use under the circumstances is greatly to be regretted. Both Mr. Beecher and Mrs. Stowe are, we doubt not, possessed of a high and delicate sense of honor, incapable of such baseness as has been ascribed to them. They are Christians, high-spirited, enthusiastic, dashed with genius, courageous on all subjects, and ultra on the subject of slavery. We are glad to say that this last item is the only objection which we can find against them, and to add that we entertain infinitely more respect for even a conscientious opponent to slavery, than for a timid and shuffling advocate; and simply on the ground that the latter inflicts more injury on our cause than the former by any possibility can. The lame apology of the latter seems like a virtual admission that the institution has insuperable evils in it, while the somber portraiture of the other, exaggerated as the likeness may be, sometimes admonishes us of evils which need to be corrected, and moves us to engage in the work of reformation."

HARTFORD.—The Pearl-street Congregational church, in Hartford, was organized last week, with 90 members; 36 from Dr. Hawes's church, 27 from Dr. Bushnell's, 15 from Mr. Clarke's, and 3 from Mr. Patton's. Sermon by Dr. Hawes. The *Herald* says:

"Attempts to increase the church by proselyting practices, such as would only disturb and weaken previously existing churches, were strongly deprecated, and they were recommended to enlarge their congregation by drawing in those disconnected with neglected churches, and the new comers who are found in our rapidly increasing population. The sermon closed with a tender expression of good will to the new church.

"The fellowship of the churches was conveyed by Rev. Walter Clarke, in a very pertinent and happy extemporaneous address, in which he alluded to the two great principles of Congregationalism; 1. The completeness and independence of each local church; and 2. The bond of interest and affection which bound the churches together, and led to their recognition and aid of each other. He promised the new church the sympathy of the other churches, and if need be, their further assistance as heretofore rendered."

INCREASE OF CANDIDATES.—At the quarterly meeting of the American Education Society, last week, *forty-nine* new candidates applied for aid, and *forty-six* were admitted upon the roll of the society, three having been set aside, in consequence of informality. This is a very unusual number of new applicants for a single quarter. The number of applications at the corresponding meeting last fall, was twenty-six, while the whole number for the year was sixty-one.

ORDINATION OF MISSIONARIES.—At East Medway, Oct. 15, Mr. Augustus Walker, late of the Andover Theological Seminary, was ordained as a missionary of the American Board, by an ecclesiastical council called by the church in that place. Mr. Walker's destination is Diabekir in Western Asia. Before the commencement of the ordination exercises, Mr. Walker was united in marriage to Miss Eliza Harding, daughter of the former pastor of the church. What added much to the interest of the occasion was the fact that it took place among the people where both parties concerned had spent most of their days, and with whom they had often taken sweet counsel, and went to the house of God in company. Their parents and brothers and sisters were present to witness the interesting ceremony, and engage in the religious devotions. The ordination sermon was by Rev. S. L. Pomroy, D.D., secretary of the American Board, Boston; ordaining prayer by Rev. Jacob Ide, D.D., of West Medway; charge by Rev. Sewall Harding of Auburndale, the father-in-law; right-hand of fellowship by Rev. Horace D. Walker of East Abington, the brother; concluding prayer by Rev. John W. Harding of Long Meadow, the brother-in-law of the missionary. The correspondent of the *Congregationalist* says:

"The charge was given with a father's tenderness and affection. The question between duty and paternal affection was now settled. He had given up his child to 'go far hence to the Gentiles,' and soon in all probability would look upon her for the last time, and with a heart *beating* with grateful interest and in the exercise of Christian faith, charged her companion and herself how to live under a better Father's care in another home. Then the brother of Mr. Walker took him by the hand, and expressed the fellowship of the churches. He told him of the mutual affection that had always existed between them; that now as they jo ned hands the same blood flowed through them at every pulsation, and hearts throbbed alike in view of the separation that was about to take place. But the fellowship of a brother, and the fellowship of the churches would go with him, and above all, that of Christ, who says to his missionaries when he sends them forth, 'Lo, I am with you alway, even unto the end of the world.' The interesting exercises were then closed with prayer by a brother of Mrs. Walker. He with a full heart prayed that the occasion might be sanctified to all present, and then that the blessing of Almighty God might rest on those he loved; as they left their homes and friends, as they crossed the ocean, and as they toiled and hoped in their future field of labor. I think all who were on this morning felt it good to be there."

At Lincoln, on the same day, Rev. Charles Hartwell, late of the East Windsor Seminary, was ordained as a missionary to China. Sermon by Rev. A. C. Thompson of Roxbury. The correspondent of the same paper says:

"Mr. Hartwell is a graduate of Amherst College, and of the Theological Seminary at East Windsor, Conn., and expects to sail with his wife from New York, in a few days, for his field of labor, Fuh Chau, in China. Mrs. H. was formerly Miss Lucy Burns, is a native of Ipswich, N. H., and sister of Mrs. Cummings, wife of Rev. S. Cummings, already at Fuh Chau, where these young servants of Christ expect to spend their lives in the service of their Maker under the auspices of the A. B. C. F. M.

"The candidate sustained a *thorough examination* before the Council; expressed his views of the doctrines of the Bible, influenced by which these doctrines had exerted over his heart and life, his views of the work of the Gospel ministry, his motives in entering upon this work, and in becoming a missionary, with great modesty, simplicity, and clearness, and at the same time with a confidence in the Scriptures, in Christ, in relief and hope, which would evidently yield to no slight objections. It was apparent from many of his ready answers that he was familiar with the Assembly's Catechism and not afraid of the truths it teaches."

INSTALLATION.—On Tuesday evening last, Rev. Henry W. Parker was installed as the pastor of the Bedford Congregational church. The services of the occasion were attended with more than usual interest. The sermon was preached by Rev. R. S. Storrs, Jr., from the 3d verse of the 110th Psalm, and was a very successful endeavor to set forth the excellency of holiness as the crowning grace and accomplishment of human life and character. The Bedford church, though one of the youngest of the growing Congregational family in this vicinity, is already respectable from the number of its members, and is located in such a position, and has started under such auspices, as warrant the expectation of its rapid and healthful growth. It has already built a house of worship uncommonly pleasant and attractive, both in its site and its tasteful architecture. The acquisition of a pastor, and such a one as has just been installed, will leave nothing in the way of its certain and steadfast prosperity.

E.

ORDINATION.—Mr. S. B. Bell, late of Kentucky, was ordained as an evangelist at Liverpool, N. Y., Oct. 19, by the presbytery of Onondaga. Rev. W. W. Newell, of Syracuse, preached the ordination sermon. Rev. B. Sunderland delivered the charge. On the same day, the presbytery dissolved the pastoral relations between Rev. S. S. Harmon and his church at Liverpool. These brethren and their families, together with their brother-in-law, Rev. E. B. Walsworth, of Avon, are expecting to sail for California on the 5th of November, as missionaries of the A. H. M. Society. They go around the cape.

CHURCH REMOVALS.—It is a mistake that Dr. Adams's congregation are going up town. A portion talk of doing so, but the church will remain, and the Pearl-street church will probably unite with them, in Broome-street.

The Universalist congregation, under Rev. E. H. Chapin, who bought, some years ago, the house of Rev. John McAuley's Dutch Church in Murray-street, have sold the place for $45,000, and the house is to be torn down for the erection of first class stores. Mr. Chapin's society have bought the house of the Unitarian Congregation (Mr. Bellows's) in Broadway above Spring-street, for $90,000. The Unitarian Society will build in Twelfth-street, corner of Fourth avenue.

SYNOD OF OHIO, N. S.—This body met at Chillicothe, Oct. 1. Its territory extends from the Western Reserve to the Ohio River, and it has 70 churches and 50 ministers. Rev. T. A. Mills of Cincinnati attended, and introduced his plans in regard to Home Missions and Ministerial Education. The correspondent of the *Ohio Observer* says:

"The final disposal of this subject as understood by your correspondent was a recommendation by Synod to organize a western society, mainly on the voluntary principle, lopping off from Mr. Mills' plan everything that looks like ecclesiastical control. On that subject there is a little suspicion amongst the Congregational connections. There is no danger of high churchism in this Synod. Nor does Mr. Mills aim at it so singly as is generally supposed. This gentleman enjoys at present a reputation for sectarian zeal which he does not altogether deserve. To see him and hear him is to admire him at last as a warm-hearted, earnest, stirring Christian. He is, perhaps, no more sectarian than a man in his position ought to be; for where do we see anything efficient done in education or religion excepting where there is a decided denominationalism?

"There is nothing in this movement that meditates any direct sectarian agency. This Synod has no thought of abandoning the A. H. M. S. The zeal manifested on this subject, so far as one can judge from their own discussions, is just such a zeal as every Christian and every church should feel to build up the desolate places, and strengthen the things that remain. 'Church extension' is not a well-selected epithet for the thing these brethren are driving at. Your correspondent confesses that he was able to detect nothing here to alarm our northern and Congregational churches. Many of these brethren doubtless prefer to organize Presbyterian churches. The field they occupy is mainly Presbyterian in its original character and preferences. But I detect no unwillingness to organize Congregational churches where a majority of the members desire it.

"Mr. Mills further proposed to the Synods to purchase the *Central Christian Herald*, and hold it as the organ and property of the Church on this field. This paper is at present owned by Mr. Mills, its editor. It struggles with the common difficulties that beset every western religious paper. Whether it will manage to live and hold its own against the eastern rivalry is yet problematical.

"A proposition was made to send a delegate to the O. S. Synod. Failed on the ground that the O. S. body are notoriously ill disposed towards this body. It appears that the Old School folks charge the New with Arminian and Oberlin connections and sentiments, and on this ground withhold all fellowship."

HARMONY PRESBYTERY, KY.—Meeting at Ruddell's Mills, Sept. 17. Only one ruling elder was present. The Home Missionary Committee was re-organized. Rev. B. Mills, and Messrs. Berryman and Hawkins, were appointed to take charge of all vacancies and destitute fields, and the chairman is to visit all the churches to raise funds, and pay over to the Home Missionary Society, reserving his own expenses. It was resolved to call the churches to account every year as to what they are doing in bringing forward young men for the ministry, and their arrangements in regard to preaching:

"In the opinion of this presbytery, the only relation known, authorized, or contemplated in our form of government, between ministers and people, for any thing more than a very short period of time, is that of pastors—and this relation, as well as the whole spirit of our doctrines and government, contemplates permanency—and, in the judgment of this presbytery, the relation of stated supply is attended with many inconveniences, and is calculated, in some measure, to weaken the sympathy that ought always to exist between the churches and the presbytery, and also to produce and keep up a restless and unsettled state of things in the churches. Therefore,

"*Resolved*, That no church in our connection shall hereafter have leave to employ a stated supply *for a longer period than seven months*, without laying the matter before the presbytery, for their approbation."

RETURN OF PASTORS.—Rev. R. W. Cushman, now of Washington, D. C., and formerly pastor of the Bowdoin Square Church, has been invited to return to Boston, and by a unanimous vote, resume its pastoral charge. We are truly gratified at this announcement, both as a compliment to Dr. Cushman and as favoring the doctrine of *permanency* in the pastoral office.

Rev. George W. Sampson, of Jamaica Plains, Mass., has been unanimously invited to return to the church as pastor. Mr. Sampson was the pastor of this church many years, and God was blest in his labors in building it up. This call is a high compliment to him, but shows, if he returns, that an error was committed in the dissolution of the pastoral relation as he separated from the church at Washington.—*Ch. Chron.*

ST. ANTHONY.—We have before us a letter from a gentleman at St. Anthony, by which we learn that the difficulties originated there, in connection with the labors of a missionary, have been happily adjusted, and that by the intervention of Rev. Mr. Boutwell, a missionary of the American Board, the two churches (Presbyterian and Congregational) have been united into the "Union Church of St. Anthony," in accordance with the principles of the "Plan of Union of 1801." At the close of Mr. Sccombe's pastoral engagement, which will end in October, the Union Church, it is expected, will choose their own supply or pastor, as may be deemed expedient. In respect to the future ecclesiastical relations of the Union Church, we are not advised.—*Phil. Obs.*

CHEERING.—We learn that a quiet yet *effective* work of grace is now in progress in the Porter Evangelical church and society, North Bridgewater, over which Rev. C. L. Mills was recently installed pastor. Since its commencement some twenty-five persons, hopeful converts, have already either been admitted to the church or stand propounded for admission, and the interest seems daily increasing. —*Cong.*

REV. JAMES FREEMAN CLARKE.—On account of the illness of his wife, Mr. Clarke has been obliged to decline the invitation to take charge of the Second Unitarian Church in Brooklyn, which he had previously accepted. He sailed in the steamship *Asia* for Liverpool, intending to reside some time in Italy.

AN AGED SCHOLAR.—The President of Magdalen College, Oxford, Rev. Routh, entered his ninety-eighth year on Saturday.

A new Congregational church was organized on the 29th ult., in Assabet, Mass.

FOREIGN.

Arrival of the Europa.—The R. M. steamer *Europa* arrived on Thursday afternoon, with Liverpool news to the 9th.

The returns of the Board of Trade for the month ending Sept. 5, show an increase of £224,658 in the declared value of exports over the corresponding month last year —chiefly in linen and cotton goods and iron.

During the month 94 ships have arrived at British from United States ports, and 654 since 1st January, with an aggregate tonnage of 556,264 tons.

The new island discovered by J. R. Hind, August 22d, is named by him "Fortuna."

Prof. Lowell Mason has been lecturing with acceptance on music, before the London Mechanics Institute.

During the past few days heavy falls of freshets have occurred in the northern parts of Scotland.

France.—The return of the President to Paris is fixed for the 17th instant, when it is proposed to give him a grand reception, that shall outvie the recent demonstration at Strasburg.

From all appearances, the proclamation of Louis Napoleon as Emperor of France, will no longer be delayed.

Austria.—The Vienna press allude to the probability of a commercial crisis being brought about by the diminution of the paper currency.

The London *Morning Chronicle* learns from Vienna that an English officer has been insulted by an Austrian, and that the British Minister had demanded redress.

The police of Dresden recently paid a visit to the house of an Englishman named Jobard, and seized all his books and papers, on information that he was an agent of Kossuth. Beyond a MS. history of the Revolution in Hungary, nothing very suspicious was found, although it would appear that he had been in correspondence with some of the refugees. The British Minister took up the case warmly, and after some fuss, the papers were restored.

The Arctic Expedition.—A despatch from Aberdeen, Thursday evening, says the *Prince Albert* has just arrived, bringing no accounts from Sir John Franklin. She wintered in Baffin's Bay, searched Prince Regent's Inlet, discovered a channel on the west of North Somerset, traversed it with sledges, named it Prince Leopold, but found no traces of the missing expedition. The *Prince Albert* got as far north as Beachy Head.

Arrival of the Washington.—The U. S. M. steamer *Washington* arrived on Wednesday, with mails from Southampton to the 13th.

The *Washington* brings 450 tons of freight and 152 passengers, among the latter Dr. Robinson, the distinguished orientalist, and his family.

The news by this arrival is interesting; the cotton market shows an upward tendency, and the market for bread stuffs has improved.

Louis Napoleon has at length thrown off all disguise, and proclaims the necessity for the empire.

The Earl of Derby has been elected Chancellor of the University of Oxford, in place of the Duke of Wellington, deceased.

The Yacht America once more.—The owner of the yacht America, which some of the English journals pretend to say has been beaten at the Ryde regatta, challenges the world, excepting always the United States, to a sailing match for a thousand pounds a side.

GENERAL NEWS.

Postal Convention with Prussia.—We hope one of the first acts of Congress will be to put a stop to postal conventions by the Executive, with foreign nations, having the effect of fettering our own legislation in favor of Cheap International Postage. A convention has recently been established with Prussia, by which a closed mail is to be sent in our American steamers, exacting 30 cents on every letter, and 6 cents on every newspaper. To what end is this exorbitant tax, except to suppress correspondence, and thus prevent the influence of public opinion in America from reaching the mass of the people in Germany? The United States Congress ought to prescribe our own postage; the true rule for which would be, to charge on outward bound letters, for home and ocean postage together, double the ordinary home postage, prepaid; and leave the foreign government to take care of its own postage. Letters coming from a foreign country, prepaid as to the foreign postage and the ocean rate, should be carried and delivered through our mails free of charge. Foreign countries would soon be compelled by their own interest to do the same with letters coming from the United States. The simplification of the business would save about as much as all that can be exacted by the present complicated process. The present treaty establishes 37 rules in regard to postage on letters passing through Prussia to other countries with various rates, 20 cents, 33, 35, 37, 38, 40, 42, 47, 48, 62, and 70. We are sure the sum realized by our government can never pay for managing such a complication of accounts as this system involves. It is essentially absurd, and deeply anti-American. The practice, in which our own government, we are sorry to say, is involved, of charging transit postage on letters borne across a nation's territory in closed mails, is too barbarous to be continued very long.

Flagrant Oppression.—The laws of the United States regulating postage, were originally conceived in the spirit of European institutions, and are full of this oppressive feature, "a license of the liver and hemorrhage most oppressive purposes. One of these is the penalty of $50, one-half to the informer, for using a postage stamp a second time. The proper course would be to inflict the penalty on any postmaster who should allow a stamp to pass his office undefaced. A flagrant case occurred recently at Utica. During the sitting of the Methodist Conference, one of the members, Rev. William Reddy, mailed a letter to his wife, on which was a postage stamp he obtained from a brother member. The clerk in the Post-office thought the stamp looked rather pale, and jumped at the idea that it might have been used before, and here was a chance to win $25 for his own pocket. He proceeded to put a pencil mark on the stamp, and wrote to the postmaster at Oxford, N. Y., requiring the return of that envelope, with the name of the person who sent the letter, asserting that the stamp had been used before. The stamp was duly returned, and the writer of the letter summoned before the postmaster, who was soon satisfied that Mr. R. was entirely innocent, and himself expressed "very great doubt" whether the stamp had been used before. No proof that it had been so used was adduced, except that it was "somewhat paler than stamps ordinarily are,"—a thing easily explained when we consider how poorly the stamps have been manufactured by the government. We hope Mr. Reddy will lay his case before the Postmaster-General and before Congress. A clerk might easily create evidence sufficient to cause great mischief, and serve to extort money from the innocent.

A Wise Hint.—The Merchants' Exchange Company have posted in several conspicuous places, in the Rotunda of that building, (the floor of which is paved with marble,) the following notice:—"Gentlemen using tobacco are informed that no extra charge will be made for the use of the spittoons!"

The *Courier* learns that the Hon. C. M. Conrad has been appointed acting Secretary of State.

The Sandusky Deliverance.—On the 20th, just as the steamboat *Arrow* was leaving the dock for Canada, two colored women and several children were forcibly dragged from the boat by Rice, the *city* marshal, and carried to the mayor's office, under direction of a man from Kentucky, who claimed to be their owner. A crowd of colored people and whites filled the office, but no steps were taken by the magistrate for a hearing "forthwith;" and after waiting about half an hour, B. B. Sloane, Esq., who had been retained as counsel for the prisoners, inquired of Rice if he had any warrant or writ to authorize their detention. Rice said he had not. Sloane then inquired if there was any paper or evidence under which they were detained. The *Sandusky Commercial Register* says:

"To this demand, also, there was no reply. Mr. Sloane then turned to the colored people in the room and intimated that there appeared to be nothing which required their detention. Immediately the entire assembly rushed to the door, and, while crowding out, a man claiming to be the owner of the negroes, who had been standing near Mr. Sloane during the entire proceedings, said to him: 'Here are the papers—I own the negroes—I'll hold you individually responsible for their escape.' At the same time he said to Mr. Rice: 'I gave you the papers once, and will hold you, too, responsible, for you might have stopped them.'

"It is proper to add, that, in our opinion, the course pursued by Mr. Sloane, the counsel for the negroes, indicated no desire to violate the law or its provisions."

The fugitives, of course, escaped. The *Sandusky Mirror* says:—

"The fugitives meantime, it is said, took a sail boat for Canada, the evening steamboats having previously left. The slave-hunters were unable to find a sailor in the city, to hire their boat or to sail, who would go himself or permit his vessel or boat to be used in pursuit."

The following incident illustrates the Roman heroism of the fugitives from slavery:—

"Last evening as the slave-hunters were arresting the fugitives from slavery, on the Mad River dock, one of them seized hold of a young woman with an infant child, eight or nine months old, in her arms. She jerked loose from him, ran some steps, threw the child upon the ground and returned toward the slave-catcher. She was seized and marched toward the mayor's office. The child was picked up by one of our citizens. One of the Kentuckians claimed to be the owner. Mr. B. refused to give up the child without evidence. The infant was taken to the mother, who, supposing herself doomed again to slavery, disowned it—denied in the most positive terms that it was her child. To own her offspring was to doom the child to slavery; to disown and desert it, she hoped, was to allow the dearest treasure of her heart to grow up, breathing the air of freedom. For this she stood nobly ready to dismember the ties of such affection as a mother only knows, and leave to chance, or other hands, the rearing of the infant, dearer than life itself."

Suit for Freedom.—A suit has been brought in North Carolina by a negro claiming his freedom. He was sold as a slave under the barbarous laws still existing in the center of our republic, by order of the court in Kent county, Delaware, for two months and a day. This was in 1810; the purchaser, Jacob R. Griffin, carried him off, and nothing more was known of him till he was found in North Carolina, held as a slave by one Vidal, who had paid $1700 for him. The paper which publishes this case says—

"We are informed by those who have the best opportunities of knowing, that at least a negro a week is sold out of the state of Delaware. As the law forbids the sale of slaves out of the state, except by an order from the court, and as orders from the court for such sales do not reach a tithe of that number—the excess are either kidnapped or sold illegally. This information we do not get from an Abolitionist, but from a gentleman who is a slaveholder."

Will the *Journal of Commerce* tell us whether publishing such cases is consistent with the rules of the Castle Garden Committee?

Nebraska.—The inhabitants of the territory lying west of Missouri are becoming so numerous, that they can no longer live without a government. It is said they are determined to elect a delegate to Congress, and thus compel that body to grant them an organization. This brings up again the question that was "settled forever" by the "compromise." In a few years another territory will be organized to the north of this, on the true route of the Pacific Railroad to Puget's Sound.

Pennsylvania.—The following is the vote at the late election in Pennsylvania, for Canal Commissioner:

Total vote, 322,506; Hopkins (dem.), 171,108; Hoffman (whig), 151,398; democratic majority, 19,710.

Storm.—Accounts have been received from Prince Edwards Island which state that a tremendous gale had prevailed there for 24 hours, in which 24 fishing-vessels were driven ashore on the east end of the island, and two of them sunk with all hands on board.

Chicago.—Gov. Slade arrived in town last week with thirteen young Indians as teachers, destined to different places in the West.

St. Paul, Min.—A resident of St. Paul was recently transported from St. Paul to Boston in five days. Then, when the Galena and Chicago railroad is completed, and the Dunkirk and Toledo road is finished, as we think it is intended to be, this coming winter, the time from the head of navigation on the Mississippi to the Atlantic will be only about three and a half days.

Ohio.—The full vote for Congress in Giddings's district is as follows:

Counties.	Giddings.	Newton.	Woods.
Ashtabula	2601	1832	932
Trumbull	2044	1529	1924
Mahoning	1119	736	1571
Total	5761	4147	4427

The vote in the Cleveland district stands:

Counties.	Wade	Case.	Wilson.
Cuyahoga	2432	2338	2655
Geauga	1709	838	543
Lake	1172	836	536
Total	5305	4014	3734

Snow.—Six inches of snow fell at Nashua on Friday morning. The first up train of cars were completely covered when they arrived in Concord, though no snow fell there.

Sault Ste. Marie.—Capt. Canfield, of the U. S. Topographical Engineers, and Judge Wm. A. Burt, are now engaged in the location and survey of the Ship Canal round the Ste. Marie Falls. Governor McClelland has acted with great promptness in this matter.

Thanksgiving.—Governor Hunt has issued his proclamation, appointing Thursday, Nov. 25th, as a day of General Thanksgiving and Prayer throughout the State of New York.

Chicago.—A new Norwegian paper, called the *Banner of Liberty*, has been started at Chicago. It advocates the election of Hale and Julian, and is said to be conducted with marked ability.

Canada.—The mountains near Quebec are covered with snow, and ice has formed on standing water to the depth of half an inch. At Owen's Sound, in the upper province, two inches of snow lay on the ground a few days since.

Kidnappers about.—A Brantford paper records two attempts to kidnap colored children in that neighborhood, for the purpose of selling them into slavery in the United States. The diabolical design was not successful in either case.

Whaling.—The news from the whaling vessels in the Kodiak ground, indicates a fair average of success as compared with former seasons. By far the greater portion of the fleet, however, are in the Arctic, Ochotsk, and Anadir Seas; and from these we are yet without tidings.

Cotton Statistics.—The movements in cotton this season are as follow:—

	1852. bales.	1851. bales.
Receipts at all ports since 1st Sept.	131,937	111,561
Exports do. do. do. .	43,261	42,254
Shipments from South. to North. ports	26,869	35,471
Stocks at all ports	130,471	127,832
Stocks at New York	22,902	20,871
Stocks at New Orleans	83,615	63,041

Boston, October 27.—The Jury in the case of Elizur Wright, charged with being connected with the escape of

Editors' Cable.

MEMOIR OF EVERTON JUDSON. By E. P. Barrows, Jr. Boston: Crocker & Brewster.

Prof. Barrows has given a simple but instructive record of the life and labors of a pastor in the West—one who was in his own way a model of goodness and of usefulness. Blessed was the church which had Everton Judson for its pastor. The memory of that excellent man will long survive him not only among the people who enjoyed his immediate care and labor but among all the churches of the Western Reserve.

The life of a pioneer pastor in the West is a new thing in religious biography. To such labors not a few of those who are now preparing for the ministry, are destined. If every one of them were like Everton Judson, if every one of them would take some church in the wilderness, and train it as he trained the church of which he was pastor,—who can estimate the good of which they would be the honored and the happy instruments.

Prof. Barrows has long been a teacher of students in preparation for the ministry. In this book he teaches ministers as well as students. His "Memoir of Everton Judson" is a good course of lessons in Pastoral Theology.

OUR FIRST MOTHER. New York: Charles Scribner. 1852.

This book is an interesting and well-written series of conversations on the six days' work of Creation, and the Sabbath in Eden, and more particularly the character and ministries of our first mother, Eve. The Temptation, the Fall, the intervention of the Mediator, the Penalty of the violated Law, the power of Redeeming Grace, the effect of Eve's transgression on the race, and other high and solemn themes, are treated with the deepest reverence, in the spirit of entire dependence on Divine Truth. The volume is highly instructive and valuable. C.

ESSAYS ON THE PROGRESS OF NATIONS. By Ezra C. Seaman. New York: Charles Scribner. 1852.

This volume is a work of immense labor, and of great value. It is a series of Essays on the Laws of Nature, Civilization, Productive Industry, Wealth and Population, illustrated by statistics of mining, agriculture, manufactures, commerce, coins, banking, internal improvements, emigration, population and property. The tables, and arrangements of facts and statistics, with estimates, deductions and comparisons, have been constructed, the author avers, with the greatest care and attention; and they certainly present an immense amount of information of importance and utility to all classes. C.

CHAMBERS' EDUCATIONAL COURSE. The Scientific Section. Edited by D. M. Reese, M. D. New York: A. S. Barnes & Co.

We have, lying before us, several of the volumes of this valuable series of instructive works. The volume on Chemistry and Electricity, by Reid and Bain, is a presentation of the whole science with "such select illustrations as may enable all to become familiar with the facts connected, which influence the wants and comforts of daily life."

The volume of the Elements of Zoology presents the Natural History of animals in a systematic and thorough arrangement, with materials brought together from a great variety of sources. It is a comprehensive and well-classified presentation of Zoological Science.

The treatises on Vegetable and Animal Physiology occupy one volume by a practical teacher, concentrating in a moderate compass, the American Editor affirms, more extensive knowledge upon human and comparative physiology than any preceding work.

The volume on the Elements of Geology furnishes an outline of this science in its present state of advancement, presenting the leading discoveries and facts in as simple a manner as possible, consistent with accuracy.

The volume entitled Treasury of Knowledge, by William and Robert Chambers, presents a vast array of familiar information explanatory of external appearances in the natural and social world. This whole course of Educational Works, being prepared with great facilities, is happily adapted for the use and capacity of youthful classes, and for general reading and instruction. C.

LIGHTS AND SHADOWS OF SCOTTISH LIFE. By Professor Wilson. Carter & Brothers. New York. 1853.

This is a new and beautiful edition of an old and interesting work. It is illustrated with eight original designs by Croome, Billings and others, engraved by Howland. The touching beauty of these sketches is too well known to need a word of praise. It was the earliest work by which Professor Wilson became widely celebrated, and to this day there are probably many who know him only by this admirable volume. C.

LIFE OF ALGERNON SIDNEY, with Sketches of some of his contemporaries. By G. Van Santvoord. New York: Charles Scribner.

The name of Algernon Sidney is one of the noblest on the catalogue of England's illustrious dead. The descriptions of his character and life in this volume are well written, but the book would have been far more valuable if the author had taken Carlyle, rather than Forster, for his authority and guide in his judgment of the character of Cromwell. The retailing of the vulgar calumnies of Noble about Cromwell's intrigues with ladies of his court is unworthy of a volume devoted to the history of a life of Algernon Sidney. C.

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GRAY'S POEMS illustrated. Carter & Brothers. New York. 1853.

This is a superb edition of a classic volume in English Poetry. How little Gray wrote, and the same may be said of Collins, yet how perfect the poetical compositions of both! The Elegy, which is the Poem to which the illustrations in this beautiful volume are devoted, was written by the author about the age of thirty-two, and he died at the age of fifty-five. C.

THE PARABLES OF SPRING. By Gaussen. Translated from the French by the Rev. Philip Berry. New York: Carter & Brothers. 1852.

The more obvious suggestions and lessons of the season of the opening year are here presented in a devout spirit and delightful manner. This little volume is imbued with the affectionate Christian heart and habit of the author; and Nature and the Word are woven in a beautiful tissue of the same revelation of the goodness, wisdom, and mercy of God. C.

DANIEL WEBSTER AND HIS CONTEMPORARIES. By Charles W. March. Fourth Edition. New York: Charles Scribner. 1852.

This is a deeply interesting book. The account of the Great Debate between Webster and Hayne is admirably written. The whole scene, the greatness of the occasion, the grand and important elements of the conflict, the strife of argument and eloquence, the overwhelming power of Webster's effort, and the greatness of his triumph, are described with graphic ability. This portion of the volume is of absorbing interest. The book has but one noticeable defect, injustice to the character and services of John Quincy Adams.

The great statesman of our country and our age has departed; and this volume is as complete and interesting a memorial of his life and labors as any sketch that has yet been published on the subject. It requires a man of great and commanding intellect to do it justice. No man has lived for a hundred years, save only Edmund Burke, who could be compared with Daniel Webster for the grand and magnificent gifts of intellect with which it had pleased God to endow him. His death is an immeasurable loss to the country and the world. C.

THE MYSTERY SOLVED: OR IRELAND'S MISERIES. The Grand Cause and Cure. By the Rev. Edward Marcus Bill, A.M., M.D., Missionary Agent of the Irish Presbyterian Church. New York: Carter & Brothers. 1852.

We wish that this book could be circulated and read by hundreds of thousands all over our country. So impressive and powerful a delineation of the curses inflicted by Romanism we never before met with. The volume is an irresistible demonstration of the iniquities and miseries of the Roman Catholic Religion. No man can read this description of the blight and desolation spread over the Irish nation by that system, and not feel that its sway is the greatest scourge that has ever afflicted mankind. The mystery of Ireland's degradation, and the cause of Ireland's miseries is here solved and opened, in the despotism of the Mystery of Iniquities and Mother of Abominations, over that unhappy country. The whole tremendous evil is laid bare, and the descriptions and reasonings are sustained at every step by undeniable, indisputable facts and statistics, of a most appalling character. Would that every man, woman and child in our country could read the comparison and contrast here drawn and developed between Romanism and Protestantism, between the reign of the Son of Perdition and the Son of God. The dominion of the Man of Sin, the Papacy and its Priesthood, has produced the miseries of Ireland, and nothing but the prevalence of the Gospel of Christ can cure them. If this truth is not made palpably evident in this volume, it is difficult to conceive how any amount of proof could establish and make manifest any debatable proposition. C.

THOMSON'S SEASONS, WITH BOYD'S NOTES. A. S. Barnes & Co.

We have here a beautiful edition of one of the great classic British Poets, prepared and adapted for pupils and teachers at school, as well as for leisure reading. The object of the Editor in his notes is not to be forgotten, and if some of them seem puerile to older minds, let it be considered that they are designed for beginners, and not for accustomed readers exclusively. It is extremely mean and ungenerous in any criticism to single out one or two instances of unnecessary minuteness in the annotations, and present *them* as specimens, for the purpose of detracting from the merit of the Edition, avoiding at the same time any announcement of the object of the Editor. Yet we have seen this done. The notes present a body of interesting and illustrative information and criticism. We notice one error in the text, which ought to be corrected in the plates; page 51, line 120. The text reads:

"Myriads on myriads, insect armies *wait*,
Keen on the poisoned breeze."

The word *waft* should be *warp*; a poetical image in a single word, which the Poet Thomson may have copied from Milton, who in the Paradise Lost, Book 1st, line 340, describes

"A pitchy cloud
Of Locusts *warping* on the eastern wind."

It is an important and most useful undertaking to present the works of our best English Poets, with copious notes for the youngest pupils, as well as critical ones for older minds. The Editor needs to be on his guard against that unnecessary minuteness of which he may be in danger; especially because he affords, in all superfluous notes, a soft place, where the newspaper scholists, as soon as some leader sets the example, will deposit the fly-blows of their petty criticism. C.

For the Independent

OCTOBER LEAVES.

Like a calm spirit walking on alone
To fated martyrdom, pale Autumn brings
To me a strange enchantment. In its tone
I hear a deeper melody than springs,
When the gay robin sings,
From every bird and breeze that May can call its own.

Soft quiet reigns—repose is everywhere;
The gold-hued weeping elm droops motionless;
The broad-winged sloop upon the river there
Moves, but the motion which it may possess
Adds to the dreaminess,
While lazily the smoke curls through the misty air.

A glorious garment of a thousand dyes
Mantles in beauty every bush and tree;
The sun is purple with the maple vies;
The tulip flecked with golden spots I see,
And light on all pours free,
The half-unearthly light that falls from Autumn skies.

Yon fire-robed forest sweeping down the height,
Which skirts the mighty Hudson towards the main,
Seems, in the magic splendor of this light,
A routed host, with banners borne in vain,
And red with battle stain,
Dashed over that wild steep in overwhelming flight.

Thoughts do not always come when I desire;
But when, commissioned, the Frost-angel dips
His pencil, then I feel the kindlings of that fire—
Feed on that beauty nothing can eclipse,
And nothing can inspire,
But the impassioned kiss which now is on my lips.

Yet can the vision of this tidal river,
Which mirrors bright the glorious hues of Fall,
Banish her image which forgets me never?
Can the cloud-cleaving Palisades inwall
That love, first born of all,
Which shall throb through this bounding heart forever?

O mother! these are matchless scenes, I know,
Rich in old legends and historic lore;
But round that home where first I felt the glow
Of heaven-lent song, which keeps thy love in store,
There lingers something more—
The joy of other days my heart will not let go.

This strong thirst for the beautiful I drew
From thee; the songs thy lips won me to learn
In childhood, soon gave birth to thoughts anew,
Which now, to worship at that altar turn,
On which, first taught to burn,
They mounted to the stars, and heavenward, homeward flew.

I think with sorrow on thy sufferings,
But cheering thoughts bring balm-drops to the pain;
Thou hast a hope to which thy spirit clings,
A faith too strong and earnest to be vain;
And angels to sustain
Thy strength, spread o'er thy path their glory-lighted wings.

G. K. C.

YONKERS, Oct. 22, 1852.

Corn Song.

BY JOHN G. WHITTIER.

Heap high the farmer's wintry board!
Heap high the golden corn!
No richer gift has Autumn poured
From out her lavish horn!

Let other lands, exulting, glean
The apple from the pine,
The orange from its glossy green,
The cluster from the vine.

We better love the hardy gift
Our rugged vales bestow,
To cheer us when the storm shall drift
Our harvest fields with snow.

Through vales of grass and meads of flowers,
Our plows their furrows made,
While on the hills the sun and showers
Of changeful April played.

We dropped the seed o'er hill and plain,
Beneath the sun of May,
And frightened from our sprouting grain
The robber crows away.

All through the long, bright days of June,
Its leaves grew bright and fair,
And waved in hot midsummer's noon
Its soft and yellow hair.

And now, with Autumn's moonlit eves,
Its harvest time has come,
We pluck away its frosted leaves,
And bear the treasure home.

There, richer than the fabled gifts
Apollo showered of old,
Fair hands the broken grain shall sift,
And knead its meal of gold.

Let vapid idlers loll in silk,
Around their costly board;
Give us the bowl of samp and milk,
By homespun beauty poured.

Where'er the wild old kitchen hearth
Sends up its smoky curls,
Who will not thank the kindly earth,
And bless our farmer girls!

Then shame on all the proud and vain,
Whose folly laughs to scorn
The blessing of our hardy grain,
Our wealth of golden corn.

Let earth withhold her goodly root,
Let mildew blight the rye,
Give to the worm the orchard's fruit,
The wheat-field to the fly;

But let the good old crop adorn
The hills our fathers trod;
Still let us, for his golden corn,
Send up our thanks to God!

HISTORICAL LESSONS.

MISS BACON proposes to the Ladies of this city and its vicinity, *A Course of Original Instruction in History*, to be given in a series of Lessons, commencing in November. This course was introduced to the ladies of Boston, and commended to their attention by Mr. CHOATE, Mr. HILLARD, Mr. WHITTROP, and other gentlemen of that city, but the attention which it has since received, both in Boston and Cambridge, in the circles most distinguished for literary culture, will further, it is believed, a sufficient introduction to the ladies of this vicinity.

The plan of this Course comprehends a distinct view of the great historic eras, in their chronological succession. In its complete development it constitutes a history, which, to persons of ordinary leisure, is at present otherwise inaccessible. For it must be sought in a thousand books. It cannot be found anywhere compacted; and the clues to it exist for the scholar only. And yet it is in fact, notwithstanding, the history which not the scholar merely, but every rational person, essentially needs. For it has for its object the historical explanation of the present,—it constitutes the historical analysis and origin of that which our own individual experience presents to us daily. It is indeed *primarily* the history, not of the past,—not of that which has perished, but of that which remains stranded from its wrecks, and inwrought into the groundwork of the Present,—the great historical products in which the life of other ages, in its highest forms, is still freshly extant, and integrated in ours.

The Course here proposed is not intended to supersede individual historic studies, but rather to constitute an introduction to them. It is intended to illustrate them, and to furnish arrangement, motive, and unity of purpose in them. Extensive reading has been in most cases voluntarily connected with it, though this is of course optional with those who attend it.

Its comprehensive portion is the end proposed in this enterprise—permanent results to the learner,—radical and comprehensive mental effects, and this end has seemed to prescribe *lessons* rather than *lectures*, as the form of instruction; the most simple and unambitious style of oral teaching being the one evidently best fitted to it.

Such a plan cannot of course be adequately presented within the limits of the present notice. It will be more clearly developed in the Introductory Lesson, and the attendant circular for these will be such as to present to all who have any interest in the subject, opportunity of ascertaining for themselves its claims to attention.

The specific arrangements for these Lessons as well as for the Course generally, will be announced soon in the daily papers. 205-3t

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